



*Pax Christi in Regno Christi*

# SOCIAL JUSTICE REVIEW

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# SOCIAL JUSTICE REVIEW

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## DIVIDED CHRISTENDOM

### TEARS, NOT FLAGS, FOR THIS ANNIVERSARY

**J**ULY 16, 1054: Separation of the Eastern and Western Churches."

These or similar words are to be found in calendars, works of reference, history text-books and writings on both sides. Actually, like many other great events in the history of mankind, this most tragic of all happenings for the Church of Christ cannot be pinned down to a single date; and if for convenience we must have a date, 1054 is probably not the best. But that is the one generally given, and so in 1954 we are "celebrating," in sackcloth and ashes, the nine-hundredth anniversary of the most calamitous event in Christian history.

What in fact happened on that day was the public excommunication by legates of the Holy See of Cerularius, Patriarch of Constantinople (Byzantium)—the chief bishop in the East, the second bishop of the whole Church. He had made a pertinacious attack on the Western part of the Church, an attack which itself was but an incident in a centuries-long story of disagreements and misunderstandings. We have heard a lot about the ecclesiastical ambitions of Constantinople; what is less appreciated is that the state of ecclesiastical Rome in the late ninth, the tenth and the early eleventh century was such as humanly to justify the scorn and defiance of the Byzantines. But the tide had turned, and this is what Cerularius did not realize. Pope Leo IX—Saint Leo—was not a Benedict IX: he sent legates to look into the trouble; but his choice of envoys was unhappy. He died while they were on their embassy. Had he lived, the story might well have been different.

#### *A Dispute Begets a Breach*

As it was, Cardinal Humbert, a violent man, in the Church of the Holy Wisdom excommunicated Patriarch Cerularius and two of his bishops—but nobody else. The Eastern Church

as such was not repudiated by Rome, and it never has been; nor did the East at once separate itself. People seem to have looked on what had happened as just one more dispute between Rome and Constantinople, which like its predecessors would be composed in time. And so no doubt it would have been, had not other things happened. The Crusades, for example, with the Norman Bohemond I of Antioch poisoning the mind of Pope Paschal II against the Eastern emperor and helping to turn the Crusades into an anti-Byzantine undertaking: so that a century later, in 1204, the crusaders, "soldiers of the Cross," turned aside from their job of chastening the Turks to seize and sack Christian Constantinople, massacring its people and setting up a Frankish emperor. (There is still plenty of the loot in Western Europe.)

In such ways the breach was widened. Eastern Christians did not relish seeing their bishops turned out and replaced by Venetian and Norman prelates, who celebrated Mass with different rites and in a strange tongue. Later on a Byzantine nobleman, remembering all these things, was to declare: "Better the Turkish turban in Constantinople than a Roman cardinal's hat." A formal reunion was effected at the Council of Lyons in 1274, but there was too much politics in it, and it lasted but eight years. Generation after generation the drift went on, and the state of division hardened and spread; not simply the Constantinopolitan province was involved, but Russia and all the area of Byzantine influence. In 1439 the Council of Florence brought about another reunion—but it was too late. Too late psychologically: the West was by now largely indifferent, most of the East did not want it. Too late practically: the Turks had overrun the Balkans, and Constantinople's fate was sealed.



For a thousand years Constantinople, New Rome, heir of Hellas and the Roman empire, had been Christendom's outpost against barbarism and the spearhead against Islam. When the city was finally stormed on May 29, 1453, only half-a-dozen ships and a few hundred soldiers, sent by Pope Eugene IV and the Genoese republic, were there from the West to help her. Obviously religious unity between East and West was highly objectionable to the Turkish conquerors and their ambitions: the Sultan Mohammed II saw to it that the Florentine union was formally repudiated (in 1472). We, five hundred years later, have seen a familiar policy pursued by communist governments in the Western Ukraine, in Transylvania and elsewhere.

### *The Real Break*

The fall of Constantinople as much as, in some ways more than, 1054 marks the real break between East and West. Between those dates the separation had not finally "set": the Easterners, in the nature of things never so conscious of papal Rome as the West, had found little difference in their religious life; the Westerners had looked on the East, not as a "different church," but as part of the One Church temporarily out of communion—a state of things that was not unfamiliar. But now and hence-forward Christendom was seen to be divided, between the Roman Catholic Church and the Eastern Orthodox Church.

Eastern Orthodoxy represents the ancient traditional form of Christianity of the people of (to use contemporary names) Greece, Syria, Russia, Serbia, Rumania, Bulgaria and some smaller areas. The Orthodox Church as such, clergy and faithful people, has never been excommunicated by Rome, nor did she charge them with any heresy. Since the separation differences have emerged and become embittered, but there is, declared Pope Leo XIII, "little that divides the Orthodox from Catholics; when that little is taken away they agree with us about the remainder: so much so that we take arguments and proof for the vindication of Catholic doctrine from the rites, teaching and practises of the Eastern Christians."

### *Factors Which Made for Differences*

But with this truth there goes another. That great and holy Ukrainian, the Metropolitan Andrew Sheptycky, wrote in *The Commonweal* on

October 8, 1930, that "there is a deep difference of religious mentality between the East as it has remained throughout the ages and the West as affected by the Renaissance, the Reformation and the [French] Revolution. This difference narrows down very noticeably as one retraces the course of history. It makes one sick at heart to see how nearly related were the two Christian civilizations of earlier times, till the line of cleavage is lost in the perfect unity of primitive Christianity," and then turn to the gulf that now divides them in fact, though not in theory. It has been pointed out and over and over again of late years that what really separates Orthodox and Catholics is not so much theological dogmas as the events of history and those deep-rooted variations between Eastern and Western consciousness which, aggravated by so many centuries of separation, cause identical doctrines to be held in such a way that they appear mutually and subtly opposed.

It is a perfect example of what an Episcopalian clergyman meant when he said that "It is theology which unites us and religion which divides us." Theological differences *can* be reconciled around a conference-table; differences of mentality, of temperament, of religious "approach" and consciousness are another matter. The possibility of reunion between Christian East and West is not a matter for easy optimism and hoping for quick and striking results—still less for blustering apologetics. It is a matter for patience and prayer, humility and sympathy.

### *Not Criticism, But Compassion*

For a matter of some four hundred years up to the early nineteenth century the great majority of Orthodox Christians, outside of Russia, were struggling to keep their faith and church whilst living under the often-oppressive domination of a non-Christian power, the Turks. This is a thing to be borne in mind and pondered over when we consider the national churches of Orthodoxy today; today when, after only a century or so of freedom (in the Balkan countries), the great majority of Orthodox Christians, outside of Greece, are living behind the iron curtain, in the grip of communist governments. In this year of sad anniversary, whether we call it the five-hundredth or the nine-hundredth, the Eastern Orthodox stand in need, not of our criticism, but of our compassion, our "suffering-with" them.



We of the West may not be called upon to be martyrs in the Christian sense of the word; but we are indubitably called on to be martyrs in the etymological sense—witnesses: witnesses “to that which ought to be, which must be, and which one day by the power of God will be: to the *necessity*

of unity among Christians and to the *certainty* that, in spite of all difficulties, it will one day be a reality” (Dom N. Oehmen).

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## LAMENNAIS: AUTHOR OF CATHOLIC SOCIALISM

THE HAPLESS LAMENNAIS, who died a century ago, had the infamous privilege of initiating some of the most pernicious heresies of our time. Two of his errors in particular have wrought harm and confusion, and still continue to disturb the minds of many Catholics. One was his plan to create a so-called Catholic socialism, and the other was his deification of democracy. Writers of commemorative essays have linked Lamennais' name with Bishop von Ketteler and Kolping in a stubborn refusal to observe the vast difference between social Catholicism and Catholic socialism. It is almost amusing to find it stated that *Lux Mundi*, which appeared as the organ of Christian Social Union in 1889, anticipated the Encyclical *Rerum Novarum*, which was promulgated two years later. The authoritative pronouncements of the Popes mean little to those who are eager to press Catholicism into the service of Liberalism. There were times, indeed, when the English disciples of Lamennais, such as Stewart D. Headlam, as an admirer says, “used the Tractarian phraseology in order to expound the Catholic faith, but did so by giving to it a theological content which was a blend of the teachings of the great Tractarians and F. D. Maurice.” The followers of Lamennais have given “Catholicism” a sociological content of very mixed import, from Marxism to a sort of Messianic socialism. They have tried to tie up the everlasting Church with the temporal experiment of democracy, and all this with a persuasiveness and plausibility which would deceive, if possible, even the elect.

The roots of a man's character lie far back in the scenes and experiences of childhood. Lamennais' character was morose and melancholy, subject to unpredictable eruptions and changes of attitude, and peevishly impatient of discipline or correc-

tion. We have here all the complexities of the Celtic temperament, and Lamennais derived it in full from his Breton ancestry.

He was orphaned at an early age, and wandered the sand dunes of Brittany in lonely contemplation at an age when other children romp and play. When he was still but a child an uncle took him to his country house at La Chesnaie and let him loose in his library. The young Félicité drank deeply of the well of learning, though without discrimination. He became saturated with eighteenth century rationalism and the corrosive scepticism of Montaigne. Talent, as Goethe very wisely remarked, is developed in solitude, and character through contact with other men. Lamennais lacked those vital contacts, with the result that his character was never quite balanced. He was “housed in a dream, at distance from his kind,” and spun theories without taking into account that stubborn thing called human nature and the very inconvenient constraints of facts. Like Marx, Lamennais remained a theorist all his life, and like him, again, had little critical sense and hardly any discrimination in the use of premises. How great the ruin, moral and physical, such theorists bring upon mankind! Consider the waves of revolution begun by Rousseau and the spiritual desolations which Comte began!

### *The Spoiled Apologist*

Lamennais might also be considered as an apologist *manque*, for he began his career with two essays which had a profound effect on Europe, and did much to awake intellectuals from a state of religious torpor. In many ways his counsels anticipate the methods of Catholic Action. His *Réflexions sur l'état de l'église en France* (1808),



and the famous *Essai sur l'indifférence*, published in 1817, the year after his ordination to the priesthood, were brilliant defenses of the authority of the Church, and persuasive arguments against the right of private judgment introduced by Luther into religion, by Descartes into philosophy and by Rousseau into politics and society. The latter work was so favorably approved by Pope Leo XII that Lamennais was invited to Rome at the Holy Father's request and offered a place in the Sacred College, which he refused.

### *L'Avenir, and the Escape to "the Future"*

Then came one of those abrupt and unpredicted changes of course in Lamennais thought. After his return from Rome, where he was hailed as a master apologist and a brilliant defender of the Papacy and of authority in religious and political matters, he suddenly embraced the cause of "the people." With the aid of Lacordaire and Montalembert he founded the paper *L'Avenir*, which took "God and Liberty" as its motto. Its unmeasured fervor alarmed the French bishops and the three apologists resolved on going to Rome to obtain the approval of Pope Gregory XVI. It was explained to them that the Pope acknowledged the sincerity of their intentions, but wished the matter left open till he should have examined their work and methods. Montalembert and Lacordaire submitted, but Lamennais 'skulked in Rome,' from which he later departed in a spirit of defiance and dudgeon. The Encyclical *Mirari vos*, issued in 1832, the year after his departure, condemned the principles of *L'Avenir* without naming the paper specifically.

This phase of Lamennais' career has been dramatized by Zola in his weary novel, *Rome*, though the facts and circumstances have been changed to suit the tale. It is easy for an enemy of the Church to depict a lone fighter in the cause of the poor battling against Papal caution and ecclesiastical tardiness. It is a simple matter to draw up glowing plans for the "New Rome." You will find such dreams in all Christian socialist literature. "Roman Catholicism is essentially the religious expression of the feudal type of civilization," says Kenneth Ingram, and we are invited to look forward to the new Catholicism. This is the sort of escapism we encounter in all Utopianism and escape from the awkward present into the vague and visionary future. It is much harder, of course, to help the old Rome

struggle with the disasters and difficulties of the present situation, and try to lift mankind a little nearer Heaven. The aim of the Catholic Socialists is to bring down Heaven to earth. *Ciel ici bas* was, in fact, one of Lamennais' watchwords. The aim of social Catholics is to lift earth heavenwards.

### *Immense in Perversity*

Lamennais' next *volte face* came from his retreat at La Chenaie, whither he had retired to meditate on the regeneration of society. Then came the work with the misleading title of *Les Paroles d'un croyant* (1834), which Pope Gregory described in his condemnation of it as "small in size but immense in perversity." Here Lamennais abjured the Faith and left the Church. The book, which was composed in the idiom of the Psalms and the Prophets, oddly reminiscent of *Also sprach Zarathustra*, is full of wierd parables, lyrical passages, visions, prophecies and emotional turmoil. The preface, which is addressed "To the people," begins: "This book has been written for you especially; it is to you that I offer it. Amid the many ills which assail you, the many griefs which relentlessly weigh you down, may it console you a little." Everywhere it is assumed that "the people" are the elect and chosen ones: all others are tyrants and parasites. It was a prelude to the Marxist adulation of the proletariat.

Various other literary works, in similar strain, occupied Lamennais till his death in February, 1854. He died unreconciled to the Church and was buried, at his own request, in a pauper's grave, over which no memorial was placed, not even that of the saving Cross. It was the tragic end of a man with a spirit like Lucifer's who chose "to reign in Hell rather than serve in Heaven," for Lamennais, too, was once a Light-bearer before he screamed his *non serviam*.

### *Catholic Socialism Condemned*

The errors of Lamennais, like all heresies, resulted in this good, that they obliged the Church to define its own clear dogmas and doctrine for the greater clarification of principles, and the guidance of the faithful. Thus, in his encyclical, *Graves de Communi*, Pope Leo XIII emphasized that "there is nothing in common between Social and Christian Democracy. Whether we consider them from the religious, philosophical, moral, political or economic point of view, *Catholicism and Socialism are irreconcilable*." In his ency-



tical letter, *Quod Apostolici Muneris*, the same Pope declared: "Although the Socialists, turning to evil use the Gospel itself so as to deceive more readily the unwary, have been wont to twist it to their meaning still, so striking is the disagreement between their criminal teachings and the pure doctrine of Christ that no greater can exist." With Lamennais began those facile attempts we still encounter to compare primitive Christianity with Socialism and Communism. Christ issues as the Great Socialist and His words are warped to meanings utterly at variance with His counsel of charity. The Devil and the demagogues can cite Scripture to their purpose.

### *Deified Democracy*

All through the pages of *Les Paroles* we find insistence on the divine right of the masses, and the utter deification of democracy. The saintly Pope Pius X was forced to condemn *Le Sillon*, which promulgated many of Lamennais' theories in diluted forms. (*Vide SJR*, July, 1951). The Pontiff saw and foresaw, what may not have been apparent to the French Catholic social workers, that Mass Democracy ends in suppression of individual liberty, and that the oft-repeated cry of Liberty and Equality, which has been bandied about since the French Revolution, contains an inherent contradiction. Erik von Kuehnelt-Leddihn has devoted a scholarly work to developing the incompatibility of Liberty and Equality. Pope Leo XIII must have had Lamennais in mind when he wrote in his encyclical *Diuturnum illud*: "Moderns in great numbers, following in the footsteps of those who in the last century styled

themselves philosophers, maintained that all power comes from the people, and on condition that it may be revoked by the will of the people from whom they hold it. Quite the contrary is the opinion of Catholics who hold that the right to command comes from God as from its natural and necessary source."

With Lamennais, too, was born that curious assumption that democracy is the only just form of society, the only one conceivable to Christians, the only one free from the taints of tyranny and oppression. The idea has become rather deeply imbedded in Western minds, so that to many it seems a self-evident principle. But the pronouncement of Pope St. Pius X is clear when he declares that democracy has no special privilege, and he added very decisively: "Those who maintain the contrary either refuse to hear the Church, or form for themselves an idea of justice and equality which is not Catholic."

The greatest havoc in the moral sphere is wrought by those who begin from noble premises, such as are likely to appeal to generous souls, and arrive at erroneous conclusions through deceptive and subtle manipulation of ideas. In a sense Lenin was less dangerous than Lamennais. The Bolshevik stated his case with unmistakable clarity and openly declared war on Christianity. It was a frontal assault. But Lamennais' words were equivocal, and he bored from within. With tyrants one can cope in time; but it is a long and tedious task to eradicate insidious termites.

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## TOO MANY PEOPLE IN THE UNITED STATES?

IN 1930 THE POPULATION of the United States was 123,000,000; it rose to 132,000,000 in 1940, and to 161,000,000 in 1953. It is now predicted, if the current birth and death rates continue, that by 1975 we will have close to 206,000,000 people in the U. S.

Are we growing too fast? Is the U. S. becoming "overpopulated?" Was Robert Malthus, the prophet of population doom, correct in his theories of overpopulation? These questions and their

answers have now become something of a national and international guessing game. Ethnologists, economists, sociologists, statisticians, psychologists and practically all other kinds of "ists," amateur and professional, have raised their voices crying out that we are over-producing ourselves and that soon our standards and levels of living will decline and we will be visited by a national catastrophe which may well spell the end of our culture and civilization.



### *Our Growth*

The population of the U. S. has increased by 27,500,000 since 1940. Our current birth rate is around 24.6 per 1,000 population, the highest since 1915. It is, in fact, one of the highest in the Western world. On the other hand, our death rate is about ten per 1,000 population. This means that our rate of increase is about fifteen per 1,000 people per year. That is, we have about two and one-half times as many births as we have deaths. Our population during World War II grew numerically faster than the population of any country in the world with the exception of India and China.

Significantly, our country is now growing younger. There was a time in the 1930's when experts feared that our's would be an old population and our rate of growth would decline and eventually stabilize itself. On the basis of current trends, there seems to be no reason for such fears of the future, at least not up to 1960. Demographers expect that between 1953 and 1960 the number of young people in the age group 6 to 18 will increase by 10,000,000, while the number in the 19 to 24 year group will increase by only 522,000. On the other hand, the 25 to 64 year group is expected to increase by 4,200,000, and the 65 and over group by 2,200,000.

### *Toward a Younger Population*

Because of the current and expected increase in the ranks of young people, the increase in the number and proportion of aged people, 65 and over, seems less important. In 1940 we had 9,000,000 people 65 years of age and older (they constituted 6.7 per cent of all Americans). Last year, 1953, there were 13,500,000 in the aged group (8.5 per cent of the total population), and by 1975 they will increase to 20,700,000, or 10 per cent of our population. Over a thirty-five year period, from 1940 to 1975, the total number of old people will grow by 11,000,000.

While the aged population will increase by 11,000,000, the number of youths under 20 years of age will grow by 25,500,000. In 1940 we had 45,300,000 youths and children; today they number 57,000,000, and by 1975 they will increase to 70,800,000. In other words we will have 56 per cent more Americans under 20 in 1975 than we had in 1940, and 25 per cent more than we have today.

This trend toward a younger population may

be further illustrated by the fact that by 1975 we will have 120,000,000 people under the age of thirty-five. This represents a youth population almost equal to the total population of the U. S. in 1930.

Of special note is the numerical increase in our economically productive age groups. By 1975 we will have 50,000,000 people who will be between 20 and 34 years of age, and 65,000,000 in the 35 to 65 age group.

### *Implications*

What does all of this mean?

At present there is no fear that the U. S. will be "overpopulated" in the near future. While some demographers are of the opinion that the U. S. is now growing at too fast a rate, they, however, constitute a small minority. Other experts believe that after 1975 our birth rate and rate of population growth will begin to decline significantly. To be perfectly honest and scientific about the whole affair, no one really knows what will or may happen before or after 1975. There are too many factors, seen and unseen, they may operate to throw all predictions into a cocked hat.

In spite of these factors, and assuming the current birth and death rates, we may expect a younger and increasing population up to 1975. These predicted increases will or may have a significant effect or influence on our future way of life.

### *Effect on our Schools*

Because we will have over 20,000,000 aged people, we may expect increases in the care of the aged; more institutions for the aged; clinics; housing for the aged; more doctors specializing in the diseases of the aged; more specialized programs for the aged; more of the sons, daughters and relatives contributing to the support of the aged.

An increase in the younger age groups will have an effect on our school problems. Today we have about 7,200,000 children in our elementary schools. This will increase to 9,400,000 by 1960. There are 23,300,000 boys and girls in our high schools today; their number will increase to 30,500,000 by 1960. Our colleges will not have very much of an increase up to 1960. Today there are 2,200,000 young men and young women in our colleges and universities. Their number will rise to 2,900,000 by 1960. College enrollments are expected to increase significantly after 1960. Thus, between now and 1960, our school enrollment will increase by 31 per cent. Our high schools and colleges



will have to begin to prepare themselves for substantial increases in enrollment. More teachers, more classrooms, more equipment will be needed. This means increased taxation for public schools and increased donations or increased tuitions for private schools if they are to survive.

### *Employment*

What about employment?

Let us assume that all of the people twenty to sixty-five years of age will be either working, looking for a job, or preparing themselves for a job. In this age group in 1975, we expect to have 120,000,000 people. If all were looking for jobs we would have to provide 120,000,000 jobs. However, a number of these will be married women, a number of them students, and a number of them will be incapacitated. Let us assume that one per cent will be institutionalized; that 3,000,000 boys and girls will be in colleges; that one-half of this total number of 120,000,000 are women, and taking the current rate of employment, let us further assume that 30 per cent of the women will be gainfully employed. This would place 42,000,000 women outside the labor force. All this means that at least 74,000,000 people out of 120,000,000 in the age group of twenty to sixty-five may or will be in the labor force. Can we supply them with jobs? If we cannot, we will be faced with a serious economic problem.

Since we will have 50,000,000 Americans in the twenty to thirty-five age group by 1975, and since they constitute a group whose wants and needs are at a peak, we may expect the highest market U. S. industry ever had in new cars, houses, clothes, furniture, baby supplies, engagement rings, etc. All other things being equal, this means good business in the future.

### *The Military*

How will our military strength be affected by these population changes?

Because of pre-World War II low birthrates our military experts were faced with a lack of adequate man power during the years 1941-45. This inadequacy continued through 1951. The supply of new 18-year-old youths hit its lowest point in 1951. In that year 1,000,000 boys reached eighteen. In 1953, 1,100,000 reached that age. By 1960 the annual number of youths reaching eighteen years of age will be up to 1,500,000.

The results of population changes are and will be evident everywhere. As we have seen, we will

have a record-breaking school enrollment, a large supply of workers, a satisfactory number of youths of military age, an increase in a younger population, a fairly large increase in the number of aged, a substantial rise in the number of people, an increased, or at least a higher, birthrate among our college graduates who for generations past have had a very low birthrate, a great demand for consumer goods, and a continued semi-boom in building.

This, on the whole, means that we are demographically a healthy population. This also implies that we are a strong nation. Excluding war, depression and a serious recession, these population changes mean that we can maintain and increase our levels and standards of living. In this respect we have nothing to fear but fear itself. The present increase in population in the U. S. and its accompanying results have given lie to the fears of those who predicted doom when and if our population would increase.

### *The Future*

One question has, however, bothered both laymen and experts. Assuming the present increase in population will not have serious economic repercussions, what may we expect if the population continues to rise at the present rate for a hundred years or so?

First, we must admit that a continued, rapidly increasing population, if there really is such a thing, would undoubtedly produce many undesirable effects, especially if we are unprepared to meet the increases. The U. S. may then have the problem of population pressure that now plagues countries like Italy and Puerto Rico.

This is, of course, an assumption. In spite of disagreement among experts, it may be safely stated that at present there are no positive clear-cut indications that the currently high birth rates and rates of population growth will continue "indefinitely" in the U. S. Basing their observations on past trends of population growth and decline, some experts believe that our present increases will begin to decline shortly before or shortly after 1975, and that we will, as a population, follow the general trends of 1860 to 1940. Still others believe that the effects of urbanization, materialism with its pleasure philosophy of life and individualism, so much a part of our culture and civilization, will again become operative, once the present post-war spurt is over. They also point to



the fact that so many other factors may enter into the situation, such as wars and depressions, that would curtail or halt our growth. In spite of these uncertainties, disagreements and qualifications, it would not be incorrect to state that the people of the U. S. have nothing to fear from their population growth until we reach a population of between 350-400,000,000. Our resources, ingenuities and production know-how are capable of expansion

to support a population of 350-400,000,000. When and if this figure is reached, the U. S. may face a serious population problem.

In the meantime, assuming the rate of growth as stated in this article, the U. S. may banish the specter of "overpopulation" at least until after 1975.

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## RELIGION IN SCHOOLS?

### VII.

#### XI. *Freethinker Lewis*

JOSEPH LEWIS, president of the Freethinkers Society of America, instituted a taxpayer's suit, filing his petition May 28, 1948, in Albany County, N. Y., asking a Supreme Court order to direct Francis T. Spaulding, then Commissioner of Education, to advise local school boards to cease released-time for religious instruction as unconstitutional after the United States Supreme Court's decision in the McCollum case, allegedly because it constituted a violation of separation of Church and State. Plans were announced by several New York and national organizations to file an independent suit challenging the legality of the released time program in the New York public schools because they emphatically disassociated themselves from the action taken by Mr. Lewis whose "sole motive was to further his anti-religious propaganda."

Amongst these organizations were the American Civil Liberties Union, the United Parents Association of New York, the Synagogue Council of America, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith, the Jewish War Veterans, the Jewish Labor Committee and the National Community Relations Advisory Council. The Public Education Association is not in this list, but its president, William B. Nicholas, had written a letter to Francis T. Spaulding, the Commissioner of Education, on May 23, 1948, which accompanied the Association's recommendation that the regulations for released-time for religious instruction for public school students be repealed. Mr. Nicholas wrote:

"The Supreme Court's decision in the McCollum case, in our considered opinion,

clearly means at least that it is unconstitutional:

"To aid religious groups to spread their faith by releasing pupils from their legal duty of attending public schools upon the condition that they attend religious classes.

"For public school authorities to work in close cooperation with religious councils or religious leaders in promoting religious education.

"To use the state's compulsory education system and time in any way to assist or promote religious instruction.

"To have public school teachers keep records of attendance of children who have been assigned for religious instruction to classes either on public school property or outside.

"To permit taxes in any amount to be used to support any religious activities, including the teaching of religion."

When the case was argued before Justice Roscoe V. Elsworth on May 28, 1948, he gave the Greater New York Coordinating Committee of Jews, Protestants, and Roman Catholics on Released-Time permission to file a brief in opposition to Mr. Lewis' suit. This was done in the Supreme Court on June 10, 1948, at Albany, N. Y. The brief was drawn up by Charles H. Tuttle, Porter R. Chandler, and Louis M. Loeb. They argued that the McCollum decision did not apply to New York State released-time because of numerous differences between the Champaign, Illinois, case and the New York program of released-time for



religious instruction of public school pupils. They declared:

"It makes not the slightest breach in the so-called 'wall of separation' between Church and State. It presents the State as not seeking to erect a wall between parent and child. . . ."

"All the opinions in the McCollum case mention Jefferson's metaphor of 'a wall of separation between Church and State,'—a wall which, as actually built by Jefferson for the university he founded, is truly described by Mr. Justice Jackson as 'winding' and 'serpentine.' But whether that wall is straight or serpentine, the questions here and now are these:

"Will the courts confine the parent to one side or the other of the 'wall' and if so, to which side and why?

"Will the courts force the state to erect a wall of separation between parent and child?"

This Greater New York Coordinating Committee finally asked the State Supreme Court to dismiss the application of Mr. Lewis for a mandamus order against the school authorities. However, the case was not settled till November 15, 1949, when Justice Roscoe V. Elsworth of the Supreme Court, ruled at Kingston, N. Y., that the New York system of released-time for religious instruction of public school pupils did not violate the Constitution and the petition of Mr. Lewis failed to state facts sufficient to constitute a cause for action." He found that "the only apparent participation (if such it may be called) by the school authorities in the New York City plan is the requirement of a written request for release signed by the parent or guardian of the pupil, and the requirement that a report be filed of the attendance of the pupil upon religious instruction for which release has been requested." Speaking of this Court action, Justice Elsworth declared:

"It believes the New York plan free from objectionable features which motivated the United Supreme Court to declare the Campaign plan unconstitutional.

"Historically and inherently the people of our country are predominately a religious people. The Preamble to our own State Constitution is in these words: 'We, the people of the State of New York, grateful to Almighty God for our Freedom, in order to

secure its blessings, do establish this Constitution.' From such sources, however, the state derives no power to favor religious believers or to disfavor non-believers. The state must be neutral.

"Fundamental is the right of the parent to rear his child in a particular religious faith or to rear him as a non-believer if he so elects. Denial of this fundamental right to the parents now exercising the same through the medium of the New York released-time programs should certainly not be made on speculative grounds.

"Clearness and certainty are the factors that must control. Judged in the light of those essential requirements, this court can neither in law nor in conscience hold that the programs here assailed are constitutionally condemned by the McCollum decision."

The President of the Freethinkers of America, Mr. Joseph Lewis, at once declared in his New York Office, 370 W. 35th St., that he intended to appeal Justice Elsworth's decision, and if necessary, he would take his fight to the United States Supreme Court, and for only one pretended reason: "to preserve inviolate the fundamental American principle of the separation of Church and State as incorporated and guaranteed in the First Amendment." On the other hand, Mr. Charles H. Tuttle, counsel for the Greater New York Coordinating Committee, commented on Justice Elsworth's settlement of the case as follows:

"This decision recognizes and protects the paramount rights of the parents in the upbringing of their children as one of the most fundamental liberties, sanctioned alike by the moral law and our Constitutional system.

"It recognizes that the necessary separation of Church and State does not imply that the state must impose an exclusive secularism as the sole recognizable content of education in the public schools regardless of the opinions or religious convictions of the individual parents as to the true objective of education and the interpretation of life.

"This decision will be a bulwark against the aims of materialism and atheism to achieve state totalitarianism over the public schools."

(To be continued)

REV. FREDERICK J. ZWIERLEIN  
Rochester, New York.



## Warder's Review

### *Children of Mixed Parentage*

ONE OF THE BY-PRODUCTS of the past war and the occupation which has continued thereafter in Germany is the problem of illegitimate children, particularly those of mixed racial parentage. Since Germany has never had a racial problem, some concern was naturally felt for the children born of Negro soldier-fathers in regard to their integration into the pattern of German social life.

The problem was brought into focus when these children became of school age. How would they be accepted and how would they react to their position? These were questions uppermost in the minds of those particularly who had the interest of these children at heart. Happily the reports received thus far are encouraging and point to a successful adjustment on the part of both the Negro children and their fellow classmates. It is the May 20 issue of *The Bulletin*, a weekly survey published by the German Federal Government at Bonn, which cites some gratifying facts culled from a study recently made of the schools of Mannheim. Because the article in *The Bulletin* is brief, we quote it in its entirety:

"During the last two years, hundreds of children of Negro fathers have entered German elementary schools. Together with their classmates they have started learning to read and write. What is their position in the school community? Are they happy or are they outsiders?

"Answers to these questions are attempted in a recently published brochure, written by a school psychologist on the basis of material collected in various schools of Mannheim. Of seventy-nine such children, ten were born in 1947, and others in 1946. All of them are of unmarried parents, fifty-six of them living with their mothers, twelve with their grandparents, two in State homes and five with foster parents; three of them have been adopted by German couples and one by an American couple with the U. S. Army of Occupation.

"Their average standing in school work is the same as that of the other pupils. The brochure records, that in the realm of human relations, however, their average conduct deviates somewhat from that of the white children. They are apt

to appear self-assured in the extreme, are very sensitive to reprimands and are often unconsciously on the defensive. It is assumed that these characteristics are the result of their awareness—conscious or subconscious—of the different color of their skin and perhaps even of the illegitimate status of their births. The assumption seems supported by the fact that all of them—asked what their favorite color is—said 'white.'

"The brochure comes to the general conclusion that these children have adjusted well to school life and that the other children completely accept them. The white children quickly forgot their initial astonishment at a differently colored skin, and in no case have their parents complained of 'mixed' classes. These satisfactory conditions are credited largely to the influence and the efforts of the teaching staffs in the schools concerned."

The German experience can, in its own way, inspire teachers and school authorities in our country who are now faced with a similar task because of the recent decision of the U. S. Supreme Court barring segregation in our public schools. Christians, and especially Catholics, of course, cannot be unmindful of their responsibilities in this matter. Let them show the way in applying the principles of justice, charity and prudence to the problem at hand.

### *German Youth Problem*

THE GREAT UPSURGE in German industry, which has played such an important part in the Western portion of that nation's post-war recovery, poses a very difficult problem for many young people. Youths in their teens have flocked to the industrial centers of the Ruhr from refugee camps in Berlin and the farmlands of Bavaria. Their home life in many instances disrupted by the war and its aftermath, these young people are placed in barracks adjacent the mines and factories where they are employed.

In these barracks, provided by the industries the youth are placed under directors who are often tainted with the communistic philosophy. Very often the attitude of the director toward religion is one of ill-disguised hostility. Half the young people in these barracks are Catholics.



Several German Catholic dioceses have begun to cope with the problem by erecting Catholic-operated residences accommodating about a hundred young men each, and designed to provide a home atmosphere. These residences are supervised by Catholic laymen and have a chaplain attached to them.

While youth today often appears in an uncomplimentary light, Father J. E. Eiselein of the N.C.W.C. Youth Department has some very encouraging things to say about the German young people. He concludes his report on the problems now facing German youth in industry with these observations:

"The modesty in dress of the Catholic girls and young women is most heartening. It is striking in the light of the influence of American movies on the general population.

"German youths offer these striking contrasts when compared to American youth. Like their elders, German youths are always ready for a meeting. They love to sit down, discuss and theorize. In this respect they seem almost the opposite extreme of their activity-minded American counterparts.

"There is also a remarkable spirit of 'togetherness' in all the German Catholic youth activities. They sing together at Mass, answer the prayers out loud together, march together to the chapel and take part in the preparation before Mass together."

### *New Three R's in Education*

AT THE SECOND General Assembly of the 92nd convention of the National Education Association in Madison Square Garden in New York on June 30, Dr. Grayson Kirk, president of Columbia University maintained that the three R's—reading, writing and arithmetic—were not adequate to enable students to meet the present world crisis. He urged the adoption of the modern three R's—resources, resolution and responsibility.

In the course of his address, Dr. Kirk made several observations which are very sound. He was certainly right in maintaining that all the blame for the deficiencies of our children cannot be laid to the schools. With reason did he complain that too many parents have abdicated their own responsibilities. He said:

"If fathers and mothers offer their children no more intellectual fare than comic books, a television set and picture magazines; if they make the home merely a place to sleep, drink and eat, and not the center of life, they have no right to complain of their schools."

Nevertheless, the schools do have their measure of responsibility. And it is precisely some of our modern educators and social scientists who would extend the school's influence unduly by arrogating some of the parents' prerogatives on the ground that "experts" in child care can do a superior job. The education of the children is primarily the concern of the parents, as Pope Pius XI has said in his encyclical on *The Christian Education of Youth*. The school supplements the work of the parents. It is to the eternal benefit of the child when both home and school measure up to their respective responsibilities. Today both seem to fall short of the extraordinary demands of the times.

### *The American Way of Life*

SENTIMENTALISM, commercialism, sectarianism and externalization are elements of American civilization seriously encumbering the spiritual lives of Catholics in our country, according to Professor Frank O'Malley of Notre Dame University, writing in the *Review of Politics*.

Prof. O'Malley complains that these besetting faults of our materialistic way of life have not escaped Catholics. He has words of specific criticism for the Catholic press and many of our colleges. Of the former he stated that our newspapers by and large may be, in the narrowest possible sense, Catholic by denomination, but they are hardly Catholic by inspiration of spirit. In too many of our colleges, according to the Notre Dame Professor, we have either religion without culture or culture without religion, so that, broadly speaking, our intellectual works are indistinguishable from those accomplished in schools normally stigmatized as secular.

To remedy this whole situation Prof. O'Malley calls on the faithful to take a greater part in the liturgical life of the Church and to cease copying those who do not have a Catholic tradition of culture.

Sane advice this, and most timely.



# Contemporary Opinion

TO ACKNOWLEDGE a duty of Christian charity is not enough. This acknowledgment must flower and fruit in a charitable action. Human nature is such that a belief, however firmly held in the beginning, will wither and die if it does not develop into action. On the other hand, it develops strength and grows to maturity only as a result of practice—constant practice.

And so it is with charity. Charity in action—in such action, for instance, as Cooperatives—is charity growing stronger and more mature, not only strengthening itself, but engendering its like wherever its beam should fall.

The predominantly Catholic tone of so many Cooperatives in so many countries is no accident or coincidence. And Australia will be an exception only insofar as her Catholics fall short in charity of that measure of this principal virtue which is the minimum condition of Salvation.

*The Catholic Worker*  
Melbourne, March, 1954

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Those who are most familiar with Communism know well that one of its favorite techniques is to use democracy to destroy democracy. Actually, Communism looks upon any form of democracy as a weak and inept form of government—and, with a mixture of ridicule and delight, proves the point of its followers by carrying on its subversive program under the protection of our Constitution.

The manner in which the Fifth Amendment to our Constitution is being flaunted by the Communists is a typical example of this procedure. Thus, Nathan Gregory Silvermaster, who was for years head of a Soviet espionage ring in this country, refused 250 times at one hearing to answer questions directed to him. Another Soviet agent of the same espionage group, Irving Kaplan, invoked the "privilege" of the Fifth Amendment 244 times at one hearing before the Committee on Un-American Activities.

In the face of this situation it becomes necessary for us to review the nature and purpose of this Amendment.

REV. CARLES J. McFADDEN, O.S.A.  
*Catholic Standard & Times*  
June 18

We ought to be frank about it—we of the English-speaking world in particular. We ought to rid ourselves of the reek of hypocrisy and admit we have a bad conscience regarding Spain. When the British overthrew a pro-communist government in British Guiana recently, they were doing exactly what Franco and the rallying elements of the Spanish nation did under much more violent, murderous provocation. Yet, so intense was the hate campaign kept up against non-communist Spain that devastated country was denied post-war economic aid and even the normal intercourse of nations. Great Britain and the United States used their influence to get a UN agreement to withdraw ambassadors from Spain. The aim was to bring about the overthrow of the Franco government. This hope was nurtured by a group of propagandists, bitter Spanish emigres, who played upon the gullibility and lack of understanding of our political leaders. That boycott turned into a boomerang. It aroused the ire of the Spanish people. For good or ill they began to support Franco more than ever.

*The Casket*  
Antigonish, June 24

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No one denies today that in free countries public opinion is the strongest influence in shaping the life of contemporary society.

It is true that powerful influences are at work today, through newly available channels of thought communication, foremost among them the press, the film, radio and television. They condition and mould opinions of the public.

But it must not be forgotten that it is not technical means but people who use these means who are really forming opinion. There is a dangerous passivity on the part of too many people. They simply shrug their shoulders and permit others to use techniques. They become the moulded rather than remain moulders.

Techniques are available to all. Truth is unfortunately not shared by all. No one who knows what is right can remain passive in this struggle to shape public opinion which today is being wooed by those who would destroy Christian society.

*The Ensign*  
July 3



How can we be satisfied with thinking only about our own spiritual development at a time when our institutions and organizations are tottering around us? How can we, with purely self-centered piety, have a revival of Christian charity to reach every individual? We are in an age in which personal service must find expression in the life of every Christian, in which there must burst forth from the soul of every Christian a charity that will produce the finest flower of our Christian teaching—patience, humility, resignation in facing the trials, difficulties and sufferings of life, without pessimism or fear or hatreds of any kind. It must be based on faith, and a complete confidence in the providence of God. These are the qualities of a Christian; these are the implements of a Christian. They are the symbols of a truly vitalized Christianity.

*The Catholic Charities Review*  
June, 1954

Within the past year there have been increasing demands by many American industries for higher protection. One of the most frequent arguments to support these demands is that trade barriers are necessary to protect American labor and the American standard of living against low foreign wages.

This argument for protection has played a prominent role in the historic American tariff debate, although it has been demonstrated time and again that output per man, i.e., productivity, and not wages is the key to the standard of living and the strength of the American system of enterprise. Certainly for the last fifty years the United States has shown its ability to compete in international trade and secure profitable foreign markets for its manufactured products. Nevertheless, the old argument that our industry will be destroyed by cheap foreign labor is again and again resurrected.

There is no secret about the fact that wages here, as in other countries, are a reflection of productivity. The ability to get more production out of a given quantity of resources is the main factor governing the wage scale. We could not continue to pay high wages to American labor if our economy did not have a high productivity.

*Report, February, 1954*  
Com. for a Nat'l. Trade  
Policy, Inc.

## Fragments

"TEACH SUBJECTS, not credits. Units of credit are a curse of modern education," declared Edgar C. Taylor, headmaster of the Taylor School in Clayton, Mo. He called for a re-emphasis on arithmetic and memory work in place of "amusing the students."

The H-bomb shows that science, which promised to liberate men from a "humiliating fear of God," now offers them "a prefabricated hell in the proud civilization of fear." This comment on the hydrogen bomb experiments of a few months ago was made in a front-page article in *Osservatore Romano*. The Vatican Press Office described the article as "authoritative."

Rev. Joseph Christie, a British Jesuit, in answering a question from an audience in Manhattanville College's school of liberal arts on the progress of Communism in England said:

"Our Communists are all nice people with nice names who go to universities. They are not the working class. The working man is labor-minded, but has too much common sense to hand himself over to the Communism professed by crazy intellectuals."

"It is a lie that Americans have dropped germ bombs over Korea," the Jesuit Father Leppich told a mass meeting in Innsbruck. "But unfortunately, it is the unvarnished truth that all of Europe has been deceased with Hollywood germs."

The famous Cardinal Lecaro gave these principles as a basis for an approach to Communists in Italy: "First of all, there can be no collusion with Communism. Secondly, we must enlarge their (the Communists') hearts. We must go to them for they no longer come to us. There is an iron curtain in every parish."

"Mark this well," warned the Portland Oregonian editorially on February 14: "If the teen-agers of today are given the vote because they must serve (in the military), then the teen-agers of the future will be told they must serve because they have the vote."



# THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

## *The Teaching Authority of the Church*

IN HIS INSPIRED ADDRESS at the canonization of Pope Pius X, our Holy Father spoke at length on the Saint's victorious struggle against Modernism, that formidable but subtle attack on the teachings of the Church. The encyclical in which Pius X condemned the errors of Modernism derives its identification, as do all the encyclicals, from its opening word or phrase. What is noteworthy about the introductory term of this encyclical is that it indicates the nature of the document. This is not true of all the encyclicals, by any means. Pope Leo's monumental document on the condition of the working classes, to cite an instance, is known the world over as *Rerum Novarum* ("Of new things"), which does not give the vaguest hint as to the import of the encyclical.

The encyclical of St. Pius X against Modernism, on the other hand, is happily introduced by the word *Pascendi* (feeding). Its primary purpose was to safeguard the Church's teachings from the insidious attacks made in the name of modern science. The Church has always associated her Divinely committed teaching mission with the idea of feeding. In this she but faithfully follows the lead of her Divine Founder who enjoined His first Vicar, St. Peter, as supreme teacher in the Church to feed the lambs and the sheep of his chosen flock.

In the spirit of this traditional approach to the Church's teaching mission, our present Holy Father delivered a very important address on May 31, only two days after the imposing canonization ceremonies, to the Bishops who had come to Rome for the great event. "If you love . . . feed," were the opening words of Pope Pius XII on this occasion. As His Holiness explained, these words of Christ to St. Peter constitute the Introit of the Mass offered in honor of one or more Supreme Pontiffs. "They show clearly the meaning of the apostolic labor, its exalted virtue, and the reason for its merit."

The teaching authority of the Church, by Divine appointment, resides exclusively in the Sovereign Pontiff and the Bishops as successors of the Apostles, our Holy Father explained. Both the

Bishops and the Pope "may associate others with themselves in their work of teacher, and use their advice; they delegate to them the faculty to teach, either by special grant, or by conferring on them an office to which the faculty is attached." But those who are so called to teach, do not teach in their own name. The Bishops retain the grave obligation of supervising the doctrine which others propose, whether in books, lectures, notes, reviews, etc., for students or for the general public. This diligent supervision does not stem from a sense of suspicion on the part of the Bishops, but rather from the zeal attaching to their office of "feeding with the genuine teaching of Christ and with His truth the flock" entrusted to their care.

There is present cause for concern because some teachers today are more bent on conformity with the temper and standards of our age than with the teaching authority of the Church. Just as Pius X and Benedict XV warned against doctrines that are at variance with the Church's traditional teachings, so does our present Holy Father remind us as far as religious teachings are concerned: *Non nova, sed noviter*—not new things, but in a new way.

Similarly, while the laity are accepted as helpers in the Church's teaching mission, often to the great gain of the Church, they remain completely subordinate to the Holy See and the Hierarchy. "There never has been, there is not now, and there never will be in the Church a legitimate teaching authority of the laity. . . ." A "lay theology" can only be a source of confusion and error.

In his address to the Bishops on May 31, Pope Pius XII continued in the spirit of his illustrious predecessor, whom he canonized only two days previously, the Holy See's relentless vigil in the safeguarding of the Church's deposit of truth. There is only one great conclusion to be drawn from this important address: In the Church, priest and people must work faithfully under their Bishops, combining a spirit of obedience with genuine initiative. Catholic Action never founders if they who engage in it but remember that its formal element is the mandate of the Bishop. Without that mandate, without the Bishop, there is no Catholic Action.



## *Rural Parish Workers of Christ the King\**

IN THE SUMMER OF 1941 two young women decided to devote their lives to lay action for the salvation of souls and the extension of Christ's Kingdom by the practice of the spiritual and corporal works of mercy in rural areas. Adhering faithfully to the wishes of the Hierarchy and working with local pastors, these women have developed an unusual form of lay apostolate action which answers a crying need in rural areas. The two women who envisioned this program and who, with occasional volunteer help, have carried it out with great success during the past twelve years are graduates of Maryville College of the Sacred Heart of St. Louis and of Webster College in Webster Groves, Mo.

In the fall of 1941 they heard Bishop Leo J. Steck, then Monsignor Steck, director of the Rural Life program in the St. Louis Archdiocese, speak of the lack of priests in rural areas. They went to him and offered their services to the Church as laywomen.

In June 1942, with Monsignor's assistance and that of Rev. Wm. G. Pezold, they began work in the latter's parish of Cottleville, St. Charles County, later extending activities to a mission twenty miles away at New Melle. During the summer of that year they learned to recite two short hours of the Divine Office in English, as suggested by Rev. Joseph H. Huels, former assistant pastor in the parish of one of the young women.

Activities in St. Charles County included home visiting, caring for the sick, helping the poor, conducting vacation schools and Sunday school for non-Catholic and pre-school Catholic children, teaching craft classes, organizing discussion clubs, working with teen-agers, giving instructions to converts, distributing Catholic literature, and performing religious and social welfare work.

Originally the young women had no thought of a formal organization or of expansion, although in October, 1942, they had decided on a name for their unit at the pastor's request. They were unable to interest any priest in their spiritual direction until May, 1944, when, at the suggestion of Rev. Charles P. Schmitt, they went to Concep-

tion Abbey, Conception, Mo., for a week of instruction by Rev. Bede Scholz, O.S.B.

Father Bede encouraged them in their idea of lay apostolic action, suggested they try to get more members, and replied in a definite affirmative when asked if he thought their way of life could be based on the Rule of St. Benedict with which they had become conversant. Father Bede also advised them to have several spiritual advisors, rather than one, at least for a time, so that their apostolate might develop. "You have something that should grow," he told the young women. "It must be watched, guided and nurtured, but at this time should not be restricted by one man's thinking." Father Bede and Father Schmitt agreed to be spiritual advisors, as did Monsignor Martin B. Hellriegel to whom Father Bede sent the Rural Parish Workers.

In July, 1946, the Parish Workers returned to Conception Abbey for another week of instruction by Father Bede. In November, 1946, they went to see the Most Reverend Archbishop of St. Louis, John J. Glennon, who from the outset had been a keenly interested benefactor and whom the young women had visited personally at least once a year since December, 1942. By 1946 the Parish Workers had seen not only the needs in rural areas, but also what could be accomplished by a dedicated lay apostolate. Archbishop Glennon encouraged them in their plans to develop a permanent organization, and gave permission to solicit funds for a permanent home. A suitable location was difficult to obtain and Archbishop Glennon died before this was accomplished.

Seventeen months later, in August, 1949, the young women discussed their status and future with the new Archbishop, the Most Reverend Joseph E. Ritter. In November the Archbishop asked them to work among the miners and farmers of the tiff area in Washington County, fifty miles south of St. Louis. Through his generous assistance, and that of Bishop Charles H. Helmsing (Auxiliary Bishop of St. Louis) and Rev. Edward A. Bruemmer, pastor of St. Joachim Church in Old Mines, the Rural Parish Workers of Christ the King, in September, 1949, moved to Fertile, Missouri. There they began remodeling an old brick residence and entered into parish activity by beginning the instruction of ninety-one public school children.

Living eight miles from church as a family unit, the Rural Parish Workers are on call twenty-

\* Present address: Rural Parish Workers of Christ the King, Box 194, Rt. 1, Cadet, Missouri.



four hours a day at the service of their neighbors for the glory of God. Problems of individuals and of the community are shared by the Parish Workers. They travel about 25,000 miles a year over rural roads to homes of those in need, ministering to their spiritual and material wants. They average about sixty visits a month and their contacts are innumerable. Their apostolate takes them through mail and in person to hospitals, welfare offices, the courthouse, newspaper offices, school board meetings, etc. Representing the Catholic Church to many who seldom see a priest, they work in situations often closed to the clergy and religious.

The Parish Workers give material aid according to their resources. No one is turned away from their door and everything possible is done to give the needed assistance, whatever it may be. Sometimes the request is filled immediately, such as the writing of a letter, giving of food, calling a doctor, etc. Sometimes the work goes on for weeks and months, such as giving a ride to church, to a pre-natal clinic, etc., or caring for a little girl afflicted with muscular dystrophy. In the last mentioned case, there was the preparation for First Holy Communion, then instruction in school subjects, embroidery and crafts, and regular trips to a St. Louis Hospital.

These lay workers take a personal interest in the development of underprivileged children; they help the sick to get the necessary medical and hospital care; they plan for the aged and handicapped; they collect and distribute sacramentals and Catholic literature, clothing and food; they instruct and prepare children and adults for the sacraments. In their four years in St. Joachim's parish they have instructed 260 public school children on Sundays and prepared eighty-five children and adults for Baptism and First Holy Communion. Always working for the development of Christian homes and the strengthening of parish life, the Rural Parish workers assist the pastor in various ways.

Under the pastoral guidance of the Rev. Edward A. Bruemmer, the Parish Workers' program has developed and expanded. Father Bruemmer has said: "The Rural Parish Workers of Christ the King have worked since September, 1949, in St. Joachim's Parish, Old Mines, which comprises 150 square miles and includes people of the lowest economic level. I am convinced that they are

as essential to the welfare of the rural parish as the teaching sisters in the parish school. Performing the corporal and spiritual works of mercy on a scale hitherto undreamed of, they have renovated the face of the earth here. And their campaign to prevent the enemies of the Church from making 'second-class citizens' out of Catholics is no less a feat of hard work and divine grace than is their devotion to the poor. Their intelligent and well-trained approach to problems of poverty, ignorance, bigotry, and sin is motivated by a burning zeal for souls."

In November, 1952, the Most Reverend Archbishop appointed Father Bede Scholz, O.S.B., (who had come to the St. Louis Archdiocese in July with several monks to found a Benedictine monastery near Labadie, Mo.) spiritual director of the Rural Parish Workers of Christ the King. About this time the Auxiliary Bishop of St. Louis, Most Reverend Charles H. Helmsing, discussed with the Parish Workers their possible status as a secular institute and suggested they write their Rule. This is being done.

During the first year of their apostolate, the Rural Parish Workers were supported by the Archdiocesan Rural Life Conference which throughout the following years has continued to contribute toward the maintenance of the Workers and their activities, and has assisted in the purchase of their residence. Archbishop Ritter's patronage and encouragement, as also that of Bishop Helmsing, have greatly assisted in the development of this rural apostolate in the St. Louis Archdiocese. The Rural Parish Workers have great confidence in the Providence of God and the guidance of the Holy Spirit. They express their conviction thus:

"We know that Almighty God will do with us as He wishes and that is all we want. It is with humble hearts that we look back over twelve years of labor in His vineyard and it is with confidence that we invite others—young women from all over the United States—to join the three of us, to come to Fertile, to the Center of the Rural Parish Workers of Christ the King, and lend their talents and their labors in this rural apostolate of service based on the spiritual and corporal works of mercy for the glory of God and the development of Christian homes; to come to Fertile and help in the world-wide work of the Church today—the restoration of society to Christ."



## *The "Little Brothers"*

IN A RECENT ISSUE OF *The Southern Cross* of Capetown, South Africa, we read of a unique apostolate to the poor and the workers. A small religious community in France has been carrying on the apostolate of the priest-workers quietly and unobtrusively for years. They are the Little Brothers of Jesus, a group of priests and lay brothers who follow the inspiration of Charles de Foucauld.

The Little Brothers are Religious living in small communities of four. They thus escape the greatest trial of the priest-worker which was his isolation. Living in a community, they have a rule that ensures their fidelity to prayer. After the work in the factory, in the fields, or on the docks, they can come back to their brethren, share their daily problems with them, receive encouragement and guidance, and be strengthened in their common ideal of living Christ's hidden life among the poorest.

The ill-starred priest-worker movement in France, which recently had to be suppressed by the ecclesiastical authorities, did not provide the safeguards enjoyed by the Little Brothers. A full day's work was followed by union and civic meetings, and by attempts to help fellow-workers solve their problems of jobs, housing, illness and domestic difficulties. The result all too often was the neglect of prayer and resultant errors in theory and action.

The Little Brothers, on the contrary, are re-

stricted by their rule of life from trying to do the impossible, which too often led the priest-workers to exhaustion, and in their exhaustion to imprudence. By special permission they have the Blessed Sacrament with them in their communities, whether in desert tents or in rented flats in the slums. For an interval of a year in the midst of their training, they live among the workers, or in Hindu or Moslem communities. Thus they see at first hand the problems they will face, and in three years of solid theological training that follow the year's experience they are given the basis of the solutions.

The Little Brothers are dedicated to be living witnesses of the thirty years of hidden life of Jesus of Nazareth. They do not preach; they do not lead unions; they do not organize strikes. Their life is in imitation of Christ's silent presence.

Father Charles de Foucauld (1850-1916) was granted permission by the Holy See to take the Blessed Sacrament with him into the desolate Sahara Desert, where he lived among the Moslem tribesmen. He called the Sahara his parish and the ten thousand Tauregs of its oases his missionary flock. He was killed by a rebel tribesman's bullet, and the cause of his beatification was opened in 1948.

The Little Brothers carry on the life of Charles de Foucauld, not only in the Moslem and Hindu worlds, but in the mission land of the laboring classes of France as well. A more extensive treatment of this unique community in the Church will appear in an early number of *S. J. R.*

Several months ago Archbishop Egidio Vagnozzi, Papal Nuncio to the Philippines, emphasized that Filipino Catholics must work for the solution of their country's social problems in order to show other Asian countries that Catholicism holds the true answer for the world's ills. "We have a unique opportunity in the Philippines for this work," he said, "for after all the Church is still the strongest and deepest force in the country."

The prelate called upon priests to promote greater devotion to the Sacraments, and predicted that the common people, not the minorities, will determine the future of the country.

Experiments carried out by Professor Theodor Erismann and his collaborator Dr. Ivo Kojler of the Institute for Experimental Psychology of the University of Innsbruck have proved that blind people can "see" with their ears. Acoustic waves below the level of audibility—which the ear transforms into an irritation of the skin on the forehead—make it possible to perceive large objects. Less compact objects, as for example nets, can be perceived with the aid of an amplifying microphone. A recently completed documentary film, according to *Austrian Information* of January 16, shows that even blind persons who are not naturally endowed with an acoustic "eye" are able to notice obstacles, thanks to such microphones.



# SOCIAL REVIEW

## *Catholics Endorse Land Gift Movement in India*

A NATION-WIDE CATHOLIC social conference in Ernakulam has urged Catholics to take part in the "land gift" movement initiated by a Gandhi disciple. The only condition the conference placed on its endorsement of the movement was that the distribution of the land be made on the principle of private ownership for those receiving it.

The "land gift" movement is being carried on under the inspiration of Archarya Vinoba Bhave, a deeply religious Hindu, who hopes to solve the land problem in India by begging land from the rich and distributing it among the landless. He hopes to receive "sacrifices" of 50 million acres of land before 1957. He has already obtained and distributed several million acres. (See *SJR*, Oct., 1953; Jan., 1954.)

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## *Adenauer Addresses Throng at St. Boniface Celebration*

PONTIFICAL MASS celebrated by Archbishop Aloisius J. Muench, Papal Nuncio to Germany, and a mass meeting of 100,000 persons addressed by German Chancellor Konrad Adenauer climaxed the two-week celebration of the 1200th anniversary of St. Boniface.

Theodore Cardinal Innitzer, Archbishop of Vienna, Joseph Cardinal Frings, Archbishop of Cologne, and Joseph Cardinal Wendel, Archbishop of Munich and Freising, attended the Mass along with more than one hundred archbishops, bishops and abbots. The congregation included large numbers of Catholics from Communist-ruled eastern Germany.

Addressing the Sunday afternoon rally in the cathedral square, Chancellor Adenauer said the reunification of Germany is the subject closest to the hearts of all Germans. He thanked the eastern Germans for maintaining their faith and loyalty and promised in the name of all Germans and of people in the free world that Germans behind the iron curtain would never be given up. Speaking as a "Catholic, German and European," the Chancellor called St. Boniface a shining example for all Europe in its present troubles.

Cardinal Wendel, preaching during the Pontifical Mass, told the congregation that St. Boniface's achievements must serve as a reminder to all Christians to preserve their loyalty to the Faith. While divisions within the body of Christendom are painful, he said, the truths of the Faith must never be bartered away.

## *Nun Organizes Co-ops*

DOMINICA, A SMALL mountainous island rising out of the Caribbean, has an unusual claim to distinction—it may well be the only country in the world where a nun serves as full-time organizer of the local co-operative movement.

This unique situation was described by Father John Peter Sullivan, S.J., on his return from the island. He spent three weeks in Dominica as official adviser to the government on co-op and credit union development.

He reported that Belgian-born Mother Marie Alicia of the Missionary Canonesses of St. Augustine is doing remarkable work, particularly in the field of credit unions. The need for these self-help thrift associations is acute in Dominica, since wide-spread poverty makes it imperative that the people learn to handle their limited financial resources wisely. In order to study credit union and co-op organization and operation more fully, Mother Marie Alicia and her associate, Adele, last year travelled to the U. S., and Canada on a special grant. She studied co-op techniques at St. Francis Xavier University in Antigonish.

Dominica, northernmost of the Windward Islands group in the British West Indies, has a population of about 57,000, 90 per cent of whom are Catholic. The dialect is a mixture of languages, with French predominating.

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## *Pope Pius XII Inaugurates TV Network*

POPE PIUS XII, speaking in five languages, inaugurated Eurovision, a television hookup of eight European countries. An estimated 8,000,000 to 20,000,000 viewers in Great Britain, Belgium, Denmark, France, West Germany, Holland, Italy and Switzerland watched the Pontiff during a fifteen-minute appearance.

They heard him urge television networks to be selective in their programs and to spurn "entertainment that caters to baser instincts." Only if decency and good taste are respected, he said, will television "maintain its brilliant promises."

At the close of this address, Pope Pius delivered his apostolic blessing. Vatican officials said that never before in Church history had so many persons simultaneously seen a Pope impart his benediction.



### U. S. Business Summary

WE ARE INDEBTED to George W. Coleman, staff economist of the Mercantile Trust Company in St. Louis for the following observations gleaned from his "Weekly Business Summary" of July 7:

The decline in industrial activity that started in the middle of 1953 continued without interruption until May, 1954, when there was some evidence that business activity was no longer declining. Recently, there have been signs of improvement in a few areas, but the improvement is not general. There are, therefore, conflicting trends observable in the economy. Similar trends were observed in the middle of last year when the downturn began. Moreover, several of the sensitive indices of business activity indicate an upward movement in the economy. This is not, of course, an unmixed trend.

The decline in industrial activity has resulted mainly from an effort to liquidate inventories held by manufacturers, wholesalers, and retailers. The larger part of the decline in the gross national product over the last year has resulted from a reversal in inventory policies. In the early part of 1953, manufacturers, wholesalers, and retailers accumulated inventories, but for the last year they have followed a policy of liquidating them. Sales to consumers have been only slightly below the levels reached last year and, consequently, the liquidation of inventories has been facilitated. The relatively high level of retail sales has been maintained, because consumer income after taxes in the early months of 1954 was higher than in the corresponding period last year. The greatest weakness was in the sale of consumers' durable goods but there has been some improvement since the end of the year.

It has been pointed out frequently that this decline in industrial activity is remarkable because prices have remained stationary. Consumer prices are about 15% above the 1947-49 level and have remained close to that figure over the last year. Wholesale prices have also been relatively stable at a figure about 10% above the 1947-49 average. The average, however, obscures the fact that farm prices have been declining while the prices of industrial products have increased.

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### New Light on Spain

RICHARD PATEE, in his column in the June 25 issue of *The Monitor*, calls the Spanish civil war "the most intriguing and at the same time the most disconcerting period of recent history."

According to Mr. Patee, articles and books on the civil war continue to come off the press, despite the fact that it is fifteen years since the war's conclusion. Some of the "pieces on Spain" contain "any number of the old clichés so dear to those who confused Popular Front with democracy." In other words, the gross misrepresentations favoring the Communists in the civil war continue to be propagated.

By way of contrast, Mr. Patee mentions a little volume in French by Jesus Hernandez, *La Grande Trobison—The Great Treason*. Hernandez once represented one of the strongest influences in Republican Spain and was the first Communist minister in the Republican cabinet after the start of the civil war. "His influence was enormous at one time . . . and more than any other individual, he was responsible for the communization of the republic, and what was more serious, of its army."

Although disillusioned as to Stalinism and the Soviet Union Hernandez remains a socialist and, presumably, a Marxist. He knows whereof he writes. To quote Mr. Patee:

"The theme of the book is that from the very beginning the Soviet Union used Spain and its civil war simply as a pawn in the general international situation. The usual argument that the USSR poured war materials into Spain would not seem to be the case at all from this account.

"On the contrary, the USSR sent as little as possible, in the hope, not that the Spanish Nationalists would be crushed at once, but that through lack of enough materials of war to finish the job the fight would go on indefinitely, diverting Hitler to the southwest of Europe and taking the heat off the East.

"The story of international Communism at work in Republican Spain is one of the most extraordinary tales I have read. Almost from the day the show began, Duclos, Marty, Togliatti, and a host of Soviet advisers were in reality at the helm of things.

"Togliatti, now in charge of Communism in Italy, was in Spain all the time and, from these pages, would seem to have governed far more than Negrin, Largo Caballero, or any of those who were presumed at the head of the state."

As Mr. Patee observes, Hernandez's book demonstrates that the role of the Soviet Union in Spain was "infinitely more sordid, cynical and totally lacking in any kind of idealism—even the distorted idealism of Marxism—than has heretofore been imagined." The book has not as yet been translated into English.



### *Sisters to Work Among Migrant Workers*

SISTERS OF ST. JOSEPH in Florida are readying themselves and their equipment for a new mobile mission assignment. Next fall they will begin to work among the thousands of migratory workers in the state's vast farming areas.

The Sisters of St. Joseph, who have a long missionary history in Florida, undertook this new project in response to an appeal from Archbishop Joseph P. Hurley, Bishop of the Diocese of St. Augustine. He summoned the nuns to "go forth and bring Christ to the thousands of our Spanish-speaking brethren in the fields of Florida."

About twelve Sisters will begin in June an intensive study of conversation Spanish. The six-week course, based on the now-famous "saturation method" employed by the armed forces, will supply the mission-bound Sisters with one of their most important tools.

The Sisters will have the formidable task of covering a territory of some 10,000 square miles. The migratory workers, few of whom are able to converse in English, come from Puerto Rico, Cuba, Mexico, Texas and the Bahamas. In their work, the Sisters will employ mobile units in the form of clinics and schools, both of which are needed by the workers and their families.

### *U. N. Calendar Reform and the Vatican*

THE VATICAN has informed the United Nations Secretariat that it does not support the project for calendar reform now before the Economic and Social Council. This communication from Rome was intended to dissipate the impression that the Vatican would support the project. It is reliably reported that the Vatican does not oppose all calendar reform, but will not support the particular U.N. project at this time.

The reform project under consideration would establish, for each quarter of the year, two thirty-day months and one of thirty-one days, with an extra day at the end of the year belonging to no month, and, in leap years, another monthless day between June and July. The same date would fall on the same day of the week each year.

Calendar reform is being espoused by more and more Asiatic countries, but is opposed by the United States and Britain. It is understandable that some countries should press for a calendar reform. India, for instance, has fourteen or fifteen calendars at the present time, and none is accurate. On the other hand, Orthodox Jews

are strongly opposed to a change because the Torah says the Sabbath shall fall every seventh day. With one day out of the sequences every year, and two in leap years, this would mean that the Sabbath would keep shifting.

The present calendar used in the Western world, and to some extent elsewhere, was promulgated by Pope Gregory XIII in 1582. Uppermost in the mind of the Church where the calendar is concerned is the Liturgical Year with its recurring cycles commemorating the Mysteries of our Redemption.

### *Dominican Republic Concordat*

A CONCORDAT has been signed to regulate relations between the Holy See and the Dominican Republic. The agreement was signed on behalf of the Holy See by Msgr. Domenico Tardini, Vatican Pro-Secretary of State for Extraordinary Affairs, and by General Fafael Leonidas Trujillo, former President of the Dominican Republic, on behalf of his country.

After affixing his signature to the document, General Trujillo declared that it symbolized his government's "confirmed adherence to the Catholic Church as the protectress of order and Christian civilization in the world."

Immediately after the signing of the concordat, General Trujillo was received in private audience by his Holiness Pope Pius XII. The audience was the first of its kind since the Holy Father's illness.

Commenting on the concordat, *Osservatore Romano* said that the past century had found the Dominican Republic dominated by men opposed to religion. However, it added, the signing of the new agreement reflected the fact that the present rulers of the island fully recognize the place and rights of the Church.

As proof of this friendly attitude toward the Church, *Osservatore* pointed to the enactment of a law in 1931 and the passage of supplementary legislation in 1934 which recognized the juridical status of the Church in the Dominican Republic and established religious education in the public schools.

The Dominican Republic, formerly known as Santo Domingo, occupies the eastern two-thirds of the island which Columbus named La Espanola. The remaining one-third belongs to Haiti. The Dominican Republic has an almost exclusively Catholic population of around 2,167,000. It was there that Mass was probably offered for the first time in the New World—on January 1494.



### *Child-Care Institutions Disfranchised*

A DECISION WAS RECENTLY handed down by Common Pleas Court Judge A. Marshall Thompson in Pittsburgh, in a "taxpayers suit" initiated by the anti-Catholic organization known as Protestants and Other Americans United for Separation of Church and State, orders Allegheny county officials to discontinue paying for the care of children placed by the county in ten institutions conducted under religious auspices. Of the institutions named, in the suit, eight are Catholic and two are Protestant.

Judge Thompson based his decision on Article Section 18, of the Pennsylvania Constitution: "No appropriations . . . shall be made . . . to any denominational or sectarian institution, corporation or association." This interpretation of the Constitution was challenged by the attorneys for the county who asserted that the payments called into question were not "appropriations" to the institutions but recompense for the care of the children, and that placement in the homes named in the suit is in complete accordance with the Juvenile Court Law of 1933 which directs that:

"The court shall place a child, as far as possible, under the care, guidance and control of persons having the same religious belief as the parents of the child, or with some association, institution or society which is controlled by persons of such religious belief. . . ."

Among those who brought the suit was Mr. Fred A. Wade, who was listed as chairman of finance for the meeting at which the Pittsburgh unit of POAU was organized. Of special interest is the fact that Judge Thompson, who rendered the decision against the religious institutions, was listed on the printed program as one of the sponsors of the POAU organizational meeting.

### *Soviet Patriarch Rebuffed*

THE RUSSIAN Orthodox Church of North America recently rejected the latest effort of the Moscow Patriarch Alexei to re-establish his authority over 300,000 dissident Orthodox Church communicants on this continent.

The Church Council decided that because there had been no change in the Soviet's opposition to religion there was no reason for the church to submit in any way to a Moscow official.

Though no advance intimation had been given, the Patriarch's effort to obtain a rapprochement was apparently one of the chief reasons for the visit to this country of his representative, Metro-

politan Germogen, whose visa application was originally rejected by the State Department. Metropolitan Germogen returned to the Soviet Union in June after being rebuffed in his attempt to begin unity negotiations.

As outlined by sources on both sides of the issue, Metropolitan Germogen's effort took the form of a letter to Metropolitan Leonty, head of the independent Russian Orthodox Church, which includes the great majority of Russian Orthodox believers in this country. In the letter he offered to discuss the American church's relations with Moscow or, alternatively, suggested that the American group send a delegation to Moscow for negotiation with the Patriarch.

Both alternatives were refused, and spokesmen for the Russian Orthodox Church of North America made clear yesterday that they regarded Patriarch Alexei as a Soviet puppet. They said that he had praised the late Joseph Stalin during his life, prayed for him when he died, participated in Soviet "peace" campaigns and supported Soviet propaganda about American "atrocities" in Korea.

### *Last Independent Auto Makers Merge*

THE DIRECTORS of the nation's last two independent automobile manufacturers, the Studebaker Corporation and the Packard Motor Car Company, agreed on a merger under the name of the Studebaker-Packard Corporation. The proposal will be submitted to special meetings of stockholders on August 17. There appeared to be little doubt that the agreement would be approved.

Studebaker, which calls itself "the oldest name in highway transportation in the world," was founded as a blacksmith and wagon-building shop in 1852 at South Bend, Ind. It sold its first "horseless carriage"—an electric one—in 1902 and delivered its first gasoline-powered automobile two years later.

The first Packard appeared on the streets in 1899, produced by a partnership firm, Packard & Weiss, which became the Ohio Automobile Company several months later and the Packard Motor Car Company in 1902.

The Studebaker-Packard merger would be the third in the industry since last spring, reflecting the struggle of the smaller producers to meet the growing invasion of their markets by the "Big Three"—the General Motors Corporation, the Ford Motor Company and the Chrysler Corporation. The Kaiser Motors Corporation acquired Willys-Overland Motors, Inc., in April, 1953. And the Nash-Kelvinator Corporation and the Hudson Motor Car Company are merged as the American Motors Corporation last May 1.



# HISTORICAL STUDIES AND NOTES

## HISTORY OF ST. WENDELIN'S CHURCH AT CARBON CENTRE, PA., 1845-1953

### III.

**W**HEN THE CARMELITE FATHERS withdrew from St. Peter's, Butler, in October, 1880, the care of the parish of Carbon Centre fell to the Capuchin Fathers of Herman, Pa. On May 27, 1876, the Capuchins came to St. Mary's as pastors, and on April 18, 1877, opened St. Fidelis College at the same place. The professors of that institution were chosen to fill the office of pastor of St. Wendelin's congregation in a long line of succession.

The status of the parish of St. Wendelin's in October, 1880, was as follows: 32 families, 173 souls; income, \$596.52 (raised by December 31 to \$607.46); expense, about \$500 (on December 31, \$516.61). The trustees were Wendel Kirk and Adam Krebs.

At long last St. Wendelin's became connected with St. Mary's, Herman. We saw that the congregation settled around St. Wendelin's sanctuary was served by priests from St. Peters, Butler, or perhaps also by a priest from Donegal, rather than by the neighboring pastors of St. Mary's, Herman. At first sight this arrangement seems strange, since both congregations were German. Yet, on closer observation we will discover the ethnic reason for this development.

The Settlers of St. Wendelin's were a compact ethnic unit with strong antipathy against the assemblage of Germans drawn from Bavaria and other southern states who had settled in Summit Township. They were proud of their ancestry. When they left Germany, their homeland had been annexed to Prussia and they were so-called "must-Prussians." Yet, they had not forgotten the glorious past, when the sovereign ruler of the country had been the Archbishop and Elector of Trier. One or the other of those "must-Prussians" might have had an ancestor who served in the detachment of about 500 soldiers whom the Archbishop had sent to America to battle for American liberty and who, on the glorious September 3, 1781, marched proudly through the streets of Philadelphia under their battered flag and later, on October 19, 1781, saw the British soldiers surrender their weapons on the battlefield of Yorktown. They were liberty-loving people with

occasional over-stepping of the boundaries of ordered liberty.

Thus the settlers at Carbon Centre came under the administration of priests stationed at Herman, thus retaining their ethnic unity unimpaired.

The first Father from Herman who had charge of St. Wendelin's was **Joseph Leonissa Becker, O.F.M., Cap.**, the second Director of St. Fidelis College. In October, 1880, he began his ministry which extended over the following nine months. He was born June 3, 1852, at Rosellen, Diocese of Cologne, was ordained August 7, 1877, immigrated July 4, 1879, returned to Germany in 1882 and died April 19, 1927, at Aschaffenburg.

Father Joseph Leonissa Becker was a learned man and a great theologian; he wrote extensively on asceticism and Church history in both German and French. Since changes in positions were always made in August, the years of incumbency at St. Wendelin's are reckoned from August to August.

**Father Angelus Baumgartner** followed him for a year, from 1881 to 1882. He was born at Niederwühl, Baden, December 18, 1855, immigrated March 25, 1876, was ordained July 10, 1881, and died in Tiffin, Ohio, in 1925.

**Father Irenaeus Kolb** ministered from 1882 till 1883. He was born in Philadelphia, Pa. November 7, 1858, was ordained May 7, 1882, and died May 10, 1936, in Tiffin, Ohio.

**Father Boniface Rosenberger** cared for the parish from 1883 till 1885. He was born at Moembris, Diocese of Wuerzburg, Germany, August 17, 1858, immigrated in December, 1878, was ordained March 31, 1883, and died October 22, 1897. Fr. Boniface was stationed at Herman till his death, teaching in the College for fourteen years, during which he filled the office of director from 1891 to 1897.

During the incumbency of Fr. Boniface as Pastor of St. Wendelin's, repairs were made on the church. The bell in the tower, which weighed 500 pounds, was too heavy for the superstructure and whenever it was rung the building shook. T



eliminate this dangerous situation it was necessary to relieve the roof of the excessive weight. This was done by running the pillars of the tower into the ground, resting them on a stone foundation built onto the front of the church. At the same time a vestibule was built upon the foundation to serve as a protection of the main entrance, and a convenient place for adjustment of apparel for those entering the church. The incidental costs of repairs on the tower amounted to \$118.31.

**Father Andrew Eisenhut** was the next pastor, 1885-1886. He was born December 31, 1857, at Gernsheim, Germany, immigrated in 1876, entered the Capuchin Order July 7, 1876, was ordained April 23, 1881, returned to Germany in 1887 and died there April 6, 1896.

**Father Lawrence Beck** was privileged to administer St. Wendelin's Parish during six years, from 1886 till 1892. He was born at Chestnut Ridge, Pa., on August 15, 1862, was ordained December 19, 1885, and died September 3, 1929.

During the first year of his incumbency Father Lawrence made several improvements on the church building. He had it replastered and painted, inside and outside, at a cost of \$210.17. The parish was spiritually rebuilt by a mission preached by the Capuchin Fathers Joseph Calasance Mayerhoefer (died June 25, 1912) and Gregory Maria Autsch (died May 12, 1902). The mission, which opened on December 5, 1886, caused an incidental expense of nine dollars. Father Lawrence established an altar society to supply the necessary furnishings for the sanctuary and to foster devotion to the Blessed Sacrament. He conducted the services of the Church with particular solemnity and on special feast-days called in the Fathers from Herman to assist him. On November 10, 1888, the Third Order of St. Francis was established and on July 23, 1891, the Apostleship of Prayer was introduced.

The status of the parish was the following in 1892: 35 families, 190 souls, 7 baptisms, 2 marriages, 2 burials, 24 children in the parochial school, 15 children in the public schools; receipts, \$717.25; expenses, \$710.08. The Church Committee: Adam Krebs, Joseph Nigh, John Spicker.

**Father Godhard Friedman** served St. Wendelin's parish for one year, from 1892 to 1893. He booked \$197.95 extraordinary expenses as follows: Church, school, stoves, parish books, parish seal and property chart, \$46.33; for repairs

on school building, \$51.62; stalls, \$100. Total expenses \$890.38; balance, \$16.95.

Father Valentin Lehnerd, C.P., son of the parish, was ordained priest 1892.

Father Godhard Friedmann was born November 13, 1856, at Wuerzburg, Germany, was ordained May 20, 1883, immigrated July 18, 1884, and died June 14, 1919. He was the son of a drill sergeant of the Bavarian army and inherited from him a penchant for drill. His efforts in that direction were not relished by the settlers at Carbon Centre, and so he withdrew most willingly from their midst.

**Father Chilian Lutz** was placed in charge of St. Wendelin's for one year, 1893-1894. He resembled the mystically-inclined Father Lawrence by his mildness and patience. He expended \$19.50 on repairs and on October 25, 1893, hired Mrs. Annie Heinzer as teacher of the parochial school. He petitioned the Bishop to allow English sermons; the petition was granted on June 5, 1894.

Father Chilian Lutz was born at Damm, Diocese of Wuerzburg, on October 28, 1867, entered the Capuchin Order in Herman, September 5, 1885, was ordained December 19, 1891, and died November 11, 1942.

**Father Cassian (Kassian) Hartl** was privileged to guide St. Wendelin's parish for six years, 1894-1900. He was fond of writing records and we are indebted to him for priceless information about his parish, which in 1894 numbered 35 families and 200 souls, but in 1900 had increased to 40 families and 270 souls.

On June 12, 1895, he received permission to expend \$800 on repairs of the church. The winds would rock the building causing the plaster to crack and fall down. To remedy this, the plaster and laths were removed and first grade hemlock boards 1x12x16 were nailed across 2x6 uprights, at a 45 degree angle. Thus the weakened structure was braced. "Stamped iron" (corrugated metal) was placed over the entire interior, and both the interior and exterior were painted. The plain glass windows were replaced with new opalescent windows; the roof was re-shingled, the tower extended and a new cross mounted on its top. Finally gas was installed for both heating and lighting purposes. The expenses for these repairs mounted up to \$1,085.72. Total expenses for the year ending December 31, 1895, were



\$1,985.83, and the receipts, \$1,888.86. A loan of \$100 was made, payable within a year.

In 1897 Father Cassian began a second period of remodeling. This time the main altar was the object of improvement. On November 16, 1896, he ordered from Charles Svendsen, 20 E. Court Str., Cincinnati, a large picture of St. Wendelin, the patron of the Church, and had it neatly built into the retable of the altar. With the special permission of the Bishop, Father Cassian blessed the picture on St. Wendelin's Day, 1897. These extraordinary expenses amounted to \$126.80, and the total expenses to \$1,161.21, with a debt of \$200.

All these improvements were remote preparation for the silver jubilee of the parish which was celebrated in 1900.

Meanwhile, the pastor did not lose sight of the spiritual welfare of the parish. On November 13, 1895, Father Cassian received permission to expose for public veneration a particle of the True Cross and to give the blessing to the congregation with this particle. Under Father Chilian the Third Order Indulgence was granted on May 22, 1894, for seven years, and was made use of by Father Cassian for the first time in 1894. The Association of the Holy Childhood was established by him in 1898. On March 20, 1899, permission was granted to have Holy Week Services. The permission was renewed on March 28, 1900. Father Cassian applied for permission to have Forty Hours' Devotion in St. Wendelin's. On July 3, 1900, he received the desired permission. According to orders, he celebrated this devotion for the first time in St. Wendelin's on July 22, 1900.

Church services were conducted with great splendor. A parish choir was organized and the custom was introduced of celebrating High Mass and Vespers on every Sunday and feast day. The Feast of Corpus Christi was made an occasion of great festivity, with a grand procession outdoors. On May 23, 1900, the Capuchin missionary Marianus Fiege of the English Province opened a ten-day mission. (Fr. Fiege died October 15, 1917, at Elk, Cal.)

Father Cassian preached alternately in German and English on Sundays and feast days—on the first and third Sunday in German, and on the second and fourth Sunday in English. From September 2, 1894, till September 22, 1900, Father Cassian preached 560 sermons at St. Wendelin's,

which he entered in detail in a special book, giving the subject of each sermon.

Father Cassian Hartl was born at Schongau, Diocese of Munich, August 21, 1868, entered the Capuchin Order in Herman, Pa., in July, 1887, was ordained August 29, 1893, and died in Hays, Kansas, February 28, 1927.

Father Cassian left in manuscript a description of the order of services at St. Wendelin's Church, Carbon Centre, which is of the greatest importance to history and for that reason is translated from the German into English.

*Order of Services in St. Wendelin's Church  
at Carbon Centre; Compiled According to  
Customs Prevailing in the Year 1897*

*General Order of Service*

Sunday after the First Friday is Sacred Heart Sunday and the day of monthly Communion and Expiation. On this day two-thirds of the congregation receive Holy Communion as a rule. To avoid the inconvenience whereby the people would have to wait till noon on Sundays before they can receive Communion, the priest goes to St. Wendelin's on the previous Friday, consecrates a sufficient number of altar-breads (100-110) and distributes Communion on Sunday morning at 6:30 (in summer at 5:30) and every hour before Mass. This Communion Sunday is announced on the previous Sunday. However, the priest may appoint another day, if he sees fit, for the reception of the Communion of Expiation, viz., Portiuncula day, Forty Hours' Devotion, All Saints' Day, etc. Sacred Heart Devotions take place in the afternoon following instruction in Christian doctrine in this order: During exposition and incensation of the Blessed Sacrament the choir sings a Sacred Heart hymn in German; then the priest says the prayer to the Sacred Heart and the Litany of the Holy Name of Jesus, as they are printed in the *Seraphischer Fuehrer*, then the *Tantum ergo*, etc., is chanted and finally Benediction is given with the Blessed Sacrament.

*Language.* Since January 1, 1896, according to the arrangement of the Rev. Fr. Provincial, on the first and third Sundays of the month the sermon is preached in German, and on the second and fourth Sundays in English. Whereas on the second and fourth Sundays the afternoon conferences are preached in German, the Germans have no reason for complaints, because by this arrangement they can hear a German sermon every Sun-



ay. Christian doctrine is taught in English every Sunday, with some German interspersed; but the catechetical examination is entirely in English.

If there is a fifth Sunday in the month, the sermon on this Sunday is preached in German. If a feast falls on a weekday, the ministering priest is free to choose the language in which he will preach; he may preach in both languages or in one, according to his liking; yet he should avoid preaching three German sermons in succession, since, as experience teaches, such an arrangement will give cause for dissatisfaction among the English. This would be the case if a feast would occur between the fifth and first Sundays. On such a feast the sermon should be delivered in English, because on the fifth Sunday the sermon was preached in German. The people are now well satisfied with the arrangement made in regard to the language, and there will be no trouble in the future as long as the priest does not change his order and thereby revive the strife which had given the congregation such a bad name in the past.

The prayers have always been in German on every Sunday and feast day.

On Sacred Heart Sundays a votive light is burned the whole day in front of the Sacred Heart statue; likewise on every day in June (Sacred Heart Month).

The Apostleship of Prayer has been established canonically, and with few exceptions the whole parish has been enrolled. The promoters distribute the tickets regularly. Detailed explanation about the Apostleship is found in the respective booklet kept in the sacristy, in the *League Directory*, in the *Sacred Heart Messenger* and in the supplement to the *Messenger*. Twice a year there is meeting of the promoters in the school-room—the first in January and the second in July. These meetings are presided over by the pastor who will give the promoters directions and encouragement. The box containing the intentions is opened on the first Sunday of the month; the collections are placed into the general store box. The intentions are mailed to the *Herz-Jesu Sendzettel*, 42 Calhoun Street, Columbus, Ohio. See the booklet marked: *Gebets-Apostolat*, which contains the names of the members.

*Second Sunday of the Month.* The sermon is in English, and in the afternoon after Christian Doctrine and Benediction with the Blessed Sacrament, the Conference is for the Christian Mothers. The Confraternity of Christian Mothers has func-

tioned for the last three years (established on the fifth Sunday after Pentecost, June 17, 1894) and counts about twenty members. The Christian Mothers should be admonished in the morning at Mass to attend the conference. The devotion is conducted at the Blessed Virgin Altar according to the order set down in the book entitled *Mutter Liebe*, and the prayer of the Confraternity are all taken from that book. The devotion lasts about fifteen minutes. Up to now this conference was conducted on every second Sunday with sermon, except when the Sunday is also a feast day. Yet, a sermon would not be necessary for every meeting; however, the sermon is the great attraction. Only mothers are received, as was announced some time ago. The devotion is concluded with the blessing given with the particle of the Holy Cross, which is exposed on the altar between two burning candles. This particle is not passed around to be kissed, but is placed immediately after the blessing in the tabernacle of the Blessed Virgin altar, to be taken out at the beginning of the next meeting.

*Third Sunday of the Month.* This is the Sunday for the devotion of the Sacred Heart of Mary. It is a meager remnant of the Confraternity which had been introduced years ago, but apparently the people have completely forgotten it. This devotion is conducted after Christian doctrine at the high altar preceded by Benediction with the Blessed Sacrament.

The order in which the devotion is to be conducted is this:

1. Hymn in honor of the Blessed Virgin.
2. The *Memorare* preceded by prayer of devotion.
3. Litany of the Blessed Virgin.
4. Prayer for the conversion of sinners. See Confraternity Booklet.

*Fourth Sunday of the Month.* On this Sunday there is an English sermon; in the afternoon Benediction with the Blessed Sacrament and meeting of the members of the Third Order. The devotion is conducted in the following order:

1. Preparatory prayer from the *Handbuechlein* (manual).
2. Sermon.
3. Prayers after the sermon.
4. Five Our Fathers, five Hail Marys and five Glories.
5. Blessing with the particle of the Holy Cross which had been exposed between



two burning candles, and passing of it around for kissing at the Communion railing.

This particle of the Cross is taken out of the Blessed Virgin altar's tabernacle and brought into the sacristy before Vespers. After Vespers and Benediction, this particle is taken to the Sacred Heart altar and exposed there before beginning the meeting's devotion.

Note. The reliquary of the particle of the Cross was bought by the Third Order members, but the particle belongs to the Herman monastery.

For the meeting it is also required that the altar be decorated and the picture of St. Francis displayed on the altar.

When the kissing of the particle is finished, the

treasurer of the Confraternity goes about taking up a collection. The money is taken by him in the sacristy, where it is counted in the presence of the priest and the amount entered into the special record.

The money which is collected is used: 1. To have two Masses offered, one for the living and the other for the deceased members of the Tertiary Congregation; 2, for special Masses for deceased members; 3, for the welfare of the Church; 4, for alms for needy members.

*Fifth Sunday of the Month.* The sermon is preached in German and no special devotion on that day.

(To be continued)

REV. JOHN LENHART, O.F.M., CAP.

## Book Reviews

### *Received for Review*

- Ellard, Gerald, S.J.: *Evening Mass*. Liturgical Press, Collegeville, Minnesota. \$2.00.  
 Grygier, Tadeusz: *Oppression*. Grove Press, New York. \$6.00.  
 Richmond, Anthony H.: *Colour Prejudice in Britain*. Grove Press, Collegeville, Minnesota. \$4.00.  
 Klaver, Richard, O.S.C.: *The Litany of Loreto*. B. Herder Book Co. St. Louis. \$3.75.

### *Reviews*

- Boulding, Kenneth E.: *The Organizational Revolution*. With a Commentary by Reinhold Niebuhr. A Study in the Ethics of Economic Organization. Series on Ethics and Economic Life, produced by a Study Committee of the Federal Council of Churches. Harper & Brothers, New York, 1953. Pp. XXXIV, 286. \$3.50.

THIS VERY THOUGHT-PROVOKING book may perhaps be looked upon as a kind of counterpart to John Kenneth Galbraith's *American Capitalism* (Boston 1952). Galbraith's problem is: How can we explain the efficiency of the American economic system when, according to classical economic theory, it should not operate effectually at all? According to the economics to which Adam Smith, David Ricardo and others stood godfather, only free competition can guarantee the smooth functioning of an economic system. Our present-day economic life, however, is characterized by so-called imperfect competition and monopoly. And yet, it seems to work. As a matter of fact, until recently, it was more prosperous than ever before. How come? Galbraith answered that it is because of the new element of "countervailing power," which takes the place of what might be called decentralized competition. The prevailing oligopoly, that is, the partial control over commodity prices today exercised by small groups of sellers

has called into being countervailing forces (such as labor unions, agricultural cooperatives, etc.), "opposing groups and group action which challenge the oligopolists and force them, perhaps unintentionally to act in keeping with the common good.

While Galbraith regards the new system of countervailing powers—of collective instead of "scattered" competition—as a blessing which keeps American capitalism alive and efficient, Boulding regards this development as a great misfortune. The "organizational revolution," as he calls this development, seen not unrelated to the "managerial revolution," some years ago described by James Burnham, in which non-owning corporate management takes over the controls from the owner-entrepreneurs, who have characterized the competitive capitalism of the past. In a talk delivered at the 12th annual convention of the Catholic Economic Association, Boulding, the Quaker, gave one of the main reasons why he is opposed to the pan-organizationalism of our time: it leads to a breakdown of personal responsibility and, thus, of ethical conduct. With an optimism reminiscent of Adam Smith and Frederic Bastiat, Boulding argues "that the market under conditions approaching pure competition is an institution of high ethical value, in that it provides a check on concentration of economic power and goes a long way towards accomplishing that union of responsibility which (is) the prime object of human organization." (*Review of Social Economy*, vol. XII, No. 1, p. 4.)

As Catholics, we cannot go along with many of Boulding's views of economic ethics, which appear to be as deistic as can be expected of a "non-conformist" Christian. In his interpretation of social movements and trends he is often guilty of over-simplification, if not outright error. And yet, Boulding's personal ethos commands our respect. He is one of the very few non-



Catholic economists who realizes religious perspective in economics, and acknowledges the ethical implications of economic theory. The fact that this truly outstanding economist has always had a great interest in sociology, especially of that of the family, attests to his broad outlook and truly human approach to the problems of society.

Although extremely thought-provoking, Boulding's book should be read only by well-trained social scientists, especially economists, with a good background in moral philosophy. They will find that much of the critique by other authors, found in the back of the book, agrees with the objections which Catholics would have to raise.

DR. FRANZ H. MUELLER  
St. Paul, Minn.

Yzermans, Rev. Vincent A.: *The Unwearied Advocate*. Addresses of Pope Pius XII compiled and edited. St. Cloud Bookshop, St. Cloud, Minn. Three volumes, pp. 768. Price \$7.00.

Father Vincent A. Yzermans, a priest of the Diocese of St. Cloud, has recently completed a four year work of editing the public addresses of Pope Pius XII. The three volume set, entitled *The Unwearied Advocate*, covers the period from March 3, 1939, to March 3, 1952, containing in all 249 public addresses of the Holy Father. This number represents all the addresses of that period which have already appeared in English translations and which are of universal or national significance for the Church. The three volumes include a little more than one-third of the 753 addresses delivered by the Pope during that period.

Very fittingly the work is given the title *The Unwearied Advocate*, for who, more than our Holy Father, has been the unwearied advocate of peace in our times. Bearing the escutcheon for peace which is the shield of Pope Pius XII, both the exterior and the interior of these volumes bespeak peace.

Quoting from the introduction: "The importance of these addresses cannot be underestimated. They deal with such subjects as Catholic Action, social problems, international problems, labor and capital, woman's role in our world today, the work of the Church throughout the world, and last, but far from least, the work of the Supreme Pastor for peace. There is definitely a Catholic view on all these matters. The duty of every Catholic, and especially every Catholic leader, is to acquire this Catholic mind."

Librarians and teachers will be interested to know there is an excellent detailed table of contents arranged under the specific year, which also serves as an index. Each volume has an appendix listing the date each address was delivered and the source from which it was taken.

These volumes will be welcomed by high school and college teachers and students. Surely no library can afford to be without them. The laity, too, have an obligation to hear the voice of the Holy Father. It is most useful work for all engaged in the Catholic apostolate of our times.

Grabowski, Rev. Stanislaus J.: *The All-Present God*, a study in St. Augustine. Herder, St. Louis 2, Mo. 1954. 327 pages. \$4.50.

Contact with great minds is an education in itself. The mind of St. Augustine is admittedly one of the greatest of the patristic age. St. Augustine towers above all the Fathers who preceded him, and casts his shadow upon all who came after him; not only does he have preeminence in the domain of theology but in philosophy as well.

Nor is the influence of St. Augustine limited to the patristic age; for it extends in perhaps greater measure into the pre-scholastic and the scholastic periods. We may say that there is no age in which St. Augustine does not live, because our present day system is so dependent on the patristic and scholastic ages. Hence his influence has penetrated the entire area of our theology.

It may be said that the theologian, the learned and the ordinary Christian people think and speak with the thoughts and language of St. Augustine. No writer, outside of the inspired writers, has exerted such an impact upon the Christian mentality as has St. Augustine.

Happily, an authority of international prestige, Dr. Grabowski, (who has won recognition for scholarship and Augustinian research and in his nine years in European universities received degrees from both Innsbruck and the Gregorian in Rome) brings us, in *The All-Present God*, a remarkably vivid and clear picture of the mind of St. Augustine. That great mind which was like a flooding fountain of both speculative and practical theology.

Dr. Grabowski shows the solid and ample philosophical foundation which St. Augustine established, together with inherited scriptural and patristic doctrine, for the divine presence in the universe.

It will be observed throughout the book, however, that the spiritual and ascetical value of this doctrine was uppermost in the mind of St. Augustine, and this aspect is emphasized by Dr. Grabowski. St. Augustine was principally a practical theologian and a pastor of souls seeking to raise men to love God.

Consequently the book, along with its rich doctrinal and historical background, aims mainly at the practical means of the sanctification of souls. The reading of this book, therefore, is a great and interesting experience of rich profit to the soul.

Herder has done an excellent job of clear, attractive printing and binding, and has furnished carefully prepared indices.

I think that the book will do much to accomplish St. Augustine's purpose: To show that God is the tremendous and overpowering reality, Who, when known, will inflame men's hearts with divine love.

REV. JOHN J. JOLIN, S.J., PH.D., S.T.L.  
Regis College, Denver.



Turnwald, Dr. William K.: *Compilation and Introduction, Documents on The Expulsion of the Sudeten Germans*. Foreword to the English edition by F. A. Voigt. University Press, Dr. C. Wolf and Son, March, 1953. Pp. 29+308.

These 116 documents, culled from a German book of 263 documents were published by the Association for the Protection of Sudeten German Interests. However, they are not documents in the usual sense of the word. They are statements of men and women who suffered at the hands of the Czechs following Hitler's defeat. For the most part they cover a period of about one year starting with May, 1945. The subject matter is the same throughout: Czech brutality inflicted upon Germans. That the Czechs could equal Dachau and Buchenwald is well attested. The introduction, p. 22, contends that sometimes the conditions were worse. By referring to waves of suicides, to numerous murders, to rape, assaults on the genitals, sadistic orgies, and the like, the book corroborates the saying of Schiller: *Der schrecklichste der Schrecken Das ist der Mensch in seinem Wahn*.

Because religion, race, and politics are often intertwined in Eastern Europe, the reviewer looked especially for references to religion. He found few, in spite of the fact that priests made several of the depositions. The story of a hospital sister whose conduct travesties Christ's Gospel is given on p. 39, the assassination of a Capuchin is mentioned on p. 72, and priests are reported occasionally to have helped someone, but, on the other hand, "even priests were not ashamed to evict their professional or official colleagues and to take possession of other people's property" (p. 58). Vague and unexplained statements are made, such as on p. 162: "A Czech priest appeared and administered Extreme Unction. But many of the wounded men and women rejected his services." Again, "the unchristian activities of part of the Czech clergy should also be mentioned here. They claimed the major credit for the expulsion and extermination of the Germans by reason of their underground activities during the war. The priest of our own village prohibited Germans from visiting the church and refused to consecrate the corpses of Germans who were then buried in some corner without ceremony." (p. 184)

The documents are singularly devoid of any information except brutality; the English is often inept, as the word "consecrate," used above, indicates; and printing mistakes are not absent.

The author of the introduction pointedly blames Benes for propagating the idea of transfer as the means of solving the minority problem. The Potsdam agreement sanctioned this proposal. Now Turnwald queries whether the barbaric methods which were used do not constitute genocide as defined by the United Nations.

The reviewer secured the two articles by Benes which are cited in the introduction on p. 16. The one in *Foreign Affairs* is definitely calm and temperate. The other, in *The Nineteenth Century and After* is somewhat spirited in its discussion of Hitler and his Central European ties; but both articles devote very little space to the removal of minorities, and both insist that it be done humanely. Reading these references along side

the introduction suggests that these documents be used only in conjunction with other works.

REV. B. J. BLIED, PH.D.  
Fond du Lac, Wis.

Gill, Eric, T.O.S.D.: *Social Justice and the Stations of the Cross*. James Clarke & Co., Ltd., London, 1939. 21 pages. One shilling net.

Though comprising but few pages, Mr. Gill's work contains a far-reaching analysis of the present social order. He depicts in terse but clear words the plight of a world which failed to heed the Master's caution: "What shall it profit a man if he gain the whole world and suffer the loss of his soul?" (Mark 8:36) As a result of our enslavement to materialism, industrialism and socialism, man is being robbed of his dearest prerogative, his free will, and is becoming a mechanized entity deprived of exercising any sense of individual responsibility. We are living in a world which has surrendered its soul in exchange for its goods.

The author severely inveighs against those Catholics who, rejecting the Christian philosophy which should permeate all their thoughts, words and deeds, are so prone to fall in with the current Calvinistic attitude towards their fellowmen. To those who are afraid to face facts, Mr. Gill points out that at present there are only two possible avenues left open to any who would remain Christians; that of passive resistance, or that of active rebellion.

Even a cursory perusal of his book will readily reveal the path Mr. Gill is following. May his challenge as expressed in these reflections win others to join him in active rebellion. Quite contrary to general belief, the author calls for a de-emphasizing of the evils of Communism and a great emphasis on the dangers contained in the poisonous root from which Communism sprang as an inevitable result, namely our Capitalistic system.

This book is well fitted for use as a supplementary text in any college course treating of the social order, or as required reading. Its low price as well as its size make it naturally attractive. However, the reader who thinks it a book to be read quickly, has a surprise in store; for its startling presentation of so many evident, but overlooked facts, compels one to stop and ponder.

SISTER DOLORITA MARIE, C.S.J.  
Fontbonne College, St. Louis

Gardeil, Père, O.P.: *The Holy Spirit in Christian Life*. Herder, St. Louis, 1954. 158 pages. \$2.50.

This little volume was originally a series of conferences which were given to the Little Nursing Sisters of the Poor, of the Dominican Third Order at Beaune. The text of this book is not from the pen of Père Gardeil, but was a series of notes and jottings taken by one of his hearers. This accounts for its diffusiveness.

An Introduction and fifteen chapters discuss the Gifts of the Holy Ghost.

REV. JOHN J. JOLIN, S.J., PH.D., S.T.L.



# THE C. V. AND THE CENTRAL BUREAU

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*Social Justice Review* (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## Convention Motto

*This exhortation—"whatsoever He shall say to you, that do ye"—understood, of course, in a wider sense, Mary seems to repeat to us all today, when it is evident that the root of all evils by which men are harshly and violently afflicted and peoples and nations straightened, has its origin in this especially, that many people have forsaken Him, "the fountain of living water, and have dug for themselves cisterns, broken cisterns, that can hold no water."*

POPE PIUS XII, Sept. 8, 1953  
*Fulgens Corona Glorise*

## 99th CONVENTION PROGRAM

THROUGH COORDINATED efforts of the Central Bureau and the Convention Arrangements Committee in New Haven, the program for the forthcoming four-day meeting of the Central Verein is complete in all essential features.

The episcopal host to the convention, the Most Reverend Henry J. O'Brien, Archbishop of Hartford, will celebrate the Solemn Pontifical Mass on Sunday morning at 11:00 o'clock in St. Mary's Church to mark the solemn opening of the convention. The sermon at the Solemn Pontifical Mass will be preached by Reverend Rudolph Kraus, D.D., of North Tarrytown, New York.

Archbishop O'Brien will also join the delegates at the convention dinner at 1:00 P.M. on Sunday, after which it is anticipated that he will address the assembly. The dinner program this year has been moved up from Sunday night to 1:00 P.M., thus eliminating the Civic Demonstration, usually held on Sunday afternoon. Addresses at the dinner meeting will be given by Very

Reverend Monsignor Joseph F. Donnelly, director of the Diocesan Labor Institute of the Hartford Archdiocese, and Reverend Victor T. Suren. Monsignor Donnelly will speak on "St. Pius X and the American Labor Movement," while Father Suren will give the annual report on Central Bureau activities, which at most former conventions was given on Monday night.

At the joint meeting of the CV and the NCWU on Monday morning, presidents Albert J. Sattler and Mrs. Rose Rohman will deliver their annual messages. At this session Richard F. Hemmerlein, national chairman of the Central Bureau Assistance Committee, will make his annual report. An added feature will be an address on the Central Verein given by a youthful, energetic priest from the Diocese of St. Cloud, Minnesota—Reverend Vincent A. Yzermans.

The Committee on Social Action and the Resolutions Committee, both highly important bodies, will again



function under the chairmanship of Joseph Matt, editor of *The Wanderer* of St. Paul.

Convention headquarters will be in the Hotel Garde which is conveniently located near the railroad depot. Some sessions of the convention, such as those of the Resolutions Committee, will be held in rooms provided at the Hotel. The dinner meeting on Sunday and the joint session on Monday will be held in the hotel ball room. All religious services, with the exception of the Solemn Pontifical Mass, will be conducted in St. Boniface Church, of which the Reverend Wm. Wirkus is pastor. St. Boniface School Hall will provide the facilities for the large Charity Aid and Mission Exhibit of the National Catholic Women's Union. The formal opening of the Exhibit on Saturday afternoon will take place in the School Hall.

All convention arrangements in New Haven were under the chairmanship of Mr. Charles F. Reinhard of Hamden, with Mrs. Charles Wollschlager of Waterbury serving as co-chairman. Among those foremost in working for a successful convention is Mr. William Siefen of New Haven, veteran of many Central Verein conventions.

### *Convention Invitation*

**A**N ATTRACTIVELY ENGRAVED, formal invitation to the Solemn Pontifical Mass and the national conventions of the CV and the NCWU has been sent out on behalf of His Excellency, Archbishop Henry J. O'Brien of Hartford, by the Convention Committee in New Haven. The personal card of Mr. Charles Reinhard, general chairman of the Convention, was enclosed with the invitation.

### *St. Bonaventure Society of Milwaukee Enrolls in CV Life Membership*

**D**EMONSTRATING its deep interest in the welfare of the Central Bureau, the St. Bonaventure Society of Milwaukee voted to have its name inscribed on the Central Verein's Life Membership Roll of Honor. The Life Membership fee of \$100.00 is placed in the Foundation Fund of the CV, the earnings of which accrue to the Central Bureau for the maintenance of its program of social action.

It has happened in the past that societies, finding it necessary to dissolve, voted \$100.00 for a CV In Memoriam Membership. In such instances this action represented a final gesture of loyalty and support to the CV and the Central Bureau. But why, we may ask, cannot this be done by societies not forced with the certain prospect of dissolution, whose Life Membership will benefit our organization financially as much as an inscription on our In Memoriam Honor Roll?

We heartily commend the officers and members of the St. Bonaventure Society and hope that others will be inspired by their example.

### *Convention Calendar*

**C**ATHOLIC CENTRAL VEREIN of America and the National Catholic Women's Union: New Haven, Conn., August 7-11. Convention Headquarters, The Garde Hotel.

Catholic State League of Texas and the Texas Branch of the NCWU: Nazareth, July 20, 21 and 22.

Central Verein of Connecticut and Connecticut Branch of the NCWU: New Haven, August 7.

Catholic Union of Arkansas and Arkansas Branch of the NCWU: Paris, September 5-6.

German Catholic Federation of California and California Branch of the NCWU: September 5-6.

Catholic Union of Missouri and Missouri Branch of the NCWU: St. Peter's Parish, Jefferson City, September 11, 12 and 13.

Catholic Union of Illinois and Illinois Branch of the NCWU: St. Boniface Parish, Quincy, October 9 and 10.

### *St. Boniface Celebration in Philadelphia*

**T**HERE WAS A TIME when the feast of St. Boniface, Apostle of Germany, was celebrated annually with great solemnity by many parishes and organizations in our country. Reports of these celebrations were given regularly at State and national conventions of the Central Verein. With the passing years, however, the special observance of St. Boniface Day has gradually declined to the point where it is now discontinued altogether.

It is understandable that such celebrations would suffer with the abandonment of the German language in our churches and meetings. And yet, we cannot altogether justify our failure to continue in a practice which of its very nature transcends such secondary things as language and national interests. For, in honoring St. Boniface we recognize our God-given spiritual and cultural heritage which we should ever hold sacred. Those of us who are of German ancestry owe our very Faith to the labors of St. Boniface and the zealous missionaries who worked with him. While it is in the spirit of this fatuous twentieth century to break with the past from which we think we have nothing to learn, our Catholic sense dictates otherwise. Our debt to St. Boniface, immeasurably great as it is, does not diminish only to cease with time. If anything, time should deepen our feeling of gratitude.

St. Boniface is truly one of the giants of history. The fact has been brought home to us with a new emphasis in this very year when we mark the twelfth centenary of the death of Germany's great Apostle. While in posing celebrations were held in both Germany and England, Boniface's native country, it seems that his significant anniversary was almost completely passed over in our country.



We say "almost passed over," because we learn from Rev. William Koenig, pastor of St. Henry's Church in Philadelphia and recently appointed spiritual director of the National Catholic Women's Union, that a very fitting celebration in honor of St. Boniface was held in his church on Trinity Sunday, June 13. Solemn Mass was celebrated at 12:30, after the regular schedule of Sunday Masses. His Excellency, the Most Reverend John Francis O'Hara, D.D., Archbishop of Philadelphia, presided at the Mass and addressed the congregation at its conclusion. The Archbishop congratulated the German Catholics in our country and commended them for their contribution to the Catholic life of our Nation, mentioning particularly their pioneering efforts on behalf of parochial schools.

The celebrant of the Mass was Msgr. Adolph Baum, rector of St. Robert's Catholic High School, Chester, Penn. Very Rev. Francis Roth, O.S.A., Vicar-Provincial of the German Augustinian Fathers in the United States and Canada, preached an eloquent sermon in German. After reviewing the life and work of St. Boniface, the Very Reverend preacher singled out the Saint's rare ability of organization. Even as Pope Pius XII had done in his encyclical on St. Boniface, Father Roth stressed the Saint's loyalty to the Holy See.

Although the day was very warm, the jubilee Mass around the church almost filled to capacity. Among the dozen or more German-speaking priests in attendance was Msgr. Francis Werthkorn. An invitation to the Mass was extended to all German-speaking Catholics in and around Philadelphia.

We commend Father Koenig and his co-workers, at the same time entertaining the hope that other units in the Central Verein will conduct similar celebrations this year in commemoration of the twelfth centenary of the death of St. Boniface.

## Ordinary of Kansas City Honored

THE MOST REVEREND Edwin V. O'Hara, Bishop of Kansas City, Mo., was recently honored by the Holy Father with the title of Archbishop *ad personam*.

Archbishop O'Hara was born at Lanesboro, Minnesota, September 6, 1881. He studied at St. Thomas College in St. Paul, St. Paul Seminary, the Catholic University of America and the Institute Catholique of Paris. He was ordained in St. Paul, June 9, 1905.

The newly honored Ordinary of Kansas City has had frequent contacts with the Central Verein and the Central Bureau. Early in the '20's, he came to the Central Bureau as a young priest to confer with the late Dr. F. P. Kenkel on the founding of the Catholic Rural Life Conference. It is a matter of history that the Rural Life Conference originated from those conferences. Archbishop O'Hara maintained his contacts with Dr. Kenkel until the time of the latter's death in 1952.

At the 87th convention of the Central Verein in St. Louis in 1942, Archbishop O'Hara preached the sermon at the Solemn Pontifical Mass on Sunday morning.

## District and Branch Activities

### Knights of St. John—St. Ignatius Commandery, Covington

THIS COMMANDERY, an affiliate of the CV, has recently taken official cognizance of the current lag in the proper observance of Sunday. A resolution on this subject noted particularly the needless amount of business transacted on the Lord's Day. The Knights went on record "as opposing these Sunday non-essential business operations which tend to desecrate the day." Sunday worship and the prescribed rest were recognized as "inherent in our Christian and American traditions." The resolution provided that a copy be sent to *Social Justice Review*.

### Kolping Society

The Philadelphia Branch of the Kolping Society celebrated the grand opening of its home at 5400 Rising Sun Avenue, on June 21. In token of this event Mayor Joseph S. Clark, Jr., proclaimed June 21 as Kolping Day, at the same time extending his best wishes to the members of this society.

On May 2, the New York Kolping Saengerbund gave its 14th annual concert and ball at the Yorkville Casino. The proceeds of this event were given toward a special fund which is being raised for the restoration of Father Kolping's Shrine at the Minorite Church in Cologne. The members of the New York Kolping Society, their many friends and a strong representation of the Brooklyn Kolping Society filled the hall to capacity.

Mr. Theobald Dengler, chairman of the special committee for the Minorite Church, spoke during the intermission and explained the need for funds. He pointed out that support of this drive may be the one and only chance in the life of Kolping members in this country to have a personal part in the restoration of Father Kolping's Memorial. The goal set for this drive is \$10,000.00.

### Missouri

The Board of Directors of the Catholic Union of Missouri, State Branch of the CV, has decided to revise the Branch's schedule of types of individual membership. Whereas individual members made an annual contribution of \$1.00 to the State organization, the new schedule calls for the payment of a \$2.00 fee. Similarly, new types of membership were created: Cooperating members pay \$5.00 annually; sustaining members, \$10.00. Associate members of all types receive the monthly *Newsletter* of the CU and the proceedings of the State conventions. In addition, cooperating and sustaining members receive a subscription to *SJR*. The Board of Directors also went on record as urging the Catholic Union to strive for the acquisition of more Life and In Memoriam memberships in the CV.

The *Newsletter* of the Catholic Union is a mimeographed sheet of legal size which is distributed every month to two hundred persons, of whom thirty are priests. It has been successful in stirring up new interest in the State Branch.



### *Texas—Southeast District*

This District League of the Catholic State League of Texas met in Schulenburg on June 13. President Albert Arnold conducted the meeting.

Reports were submitted by all sections of the Catholic State League. Mr. John P. Pfeiffer of San Antonio, representing the Catholic Life Insurance Union and the Legislative Committee, asked the youth present to rise up in rebellion against the immoral motion pictures currently being produced. He urged direct contact with the managers of theatres where objectionable pictures were being shown. Other speakers included Joseph Steinle, president of the State League, Mrs. Steppick, vice-president of the Women's Section, and Miss Leonida Berger, president of the Youth Section. Upon being presented to the meeting, Father Albert Henkes, moderator of the Youth Section, was accorded a standing ovation in token of appreciation for his successful efforts.

The guest speaker of the afternoon was Father Balthaser Janacek of Edna. He spoke on the glories of Christian family life, noting that the proper solution of many of our problems today must begin in the home.

### *Archbishop Muench in East Germany*

ON MAY 21 ARCHBISHOP Aloisius J. Muench, Papal Nuncio to Germany, drove into East Germany in an automobile in the company of Bishop Wilhelm Weskamm of Berlin. The purpose of this visit behind the Iron Curtain, his first since World War II, was the special celebration at Erfurt to commemorate the twelfth centenary of the death of St. Boniface.

Great significance attached to this visit. An N. C. news report observes that this visit "underscores the fact that the Holy See does not recognize the partition of Germany, as it has existed since the end of the War." It was recalled also that Archbishop Muench himself spoke of his function as "Apostolic Nuncio for the German people" when he presented his credentials on April 4, 1951, to Theodor Heuss, president of the German Federal Republic. The Pontifical Yearbook also identifies Archbishop Muench as Nuncio to "Germany," not merely a part of it.

The Papal Nuncio celebrated the Solemn Pontifical Mass on the steps of St. Mary's Cathedral in Erfurt, which was attended by some 80,000 Catholics of the Soviet Zone, who gave a stirring demonstration of faith. The Mass and the Holy Hour were part of the five-day celebration in honor of St. Boniface. Preaching at the Holy Hour, Archbishop Muench emphasized the love of the Holy Father for the faithful in all Germany. He expressed his own gratitude for the loyalty of Erfurt Catholics to the Holy See.

During his stay in Erfurt, the Papal Nuncio, accompanied by Bishop Johannes Dietz of Fulda and Bishop Joseph Freusberg, Auxiliary of Fulda for Erfurt, met a large group of Catholics at the Cathedral and chatted with them. As Archbishop Muench took his leave from the group, the faithful broke spontaneously into the traditional German-Catholic hymn: "My Baptismal Bond Shall Ever Remain Firm." The Archbishop's reaction

to the wonderful demonstration of faith on the part of the people is referred to elsewhere in this issue of *SJR*.

### *NECROLOGY*

#### *Rev. Francis X. Dotzler, C.S.S.R.*

FOUR DAYS AFTER he had completed his annual ten-day retreat, Rev. Francis X. Dotzler, C.S.S.R., Rector of St. Mary's College, Ilchester, Maryland, died suddenly of a heart attack. The day after his retreat he said: "We cannot imagine the spiritual joy experienced after a good retreat. This retreat was the best I ever made." He was well prepared for God's call.

Born in New York City, October 14, 1898, Father Dotzler made his religious profession on August 2, 1929, and was ordained September 24, 1924.

His priestly ministry was exercised in the parishes of St. Michael, Baltimore, and St. Boniface, Philadelphia. He was then sent to Brazil, South America, where he labored in the jungles of Mato Grosso, and was appointed Superior of the mission of Tibagi, Paraná, a parish of 60,000 souls. Returning to the United States, he built a fine parish church in Ephrata, Pennsylvania, and after parochial work in St. Joseph's, Rochester, N. Y., was appointed successively Rector of Sacred Heart Church and St. James Church, Baltimore. After six years in each of these parishes he was sent as Rector to Ilchester. Here he infused a new spirit into the little parish.

Both at Sacred Heart and St. James Churches Father Dotzler encouraged the men of the Central Verein and the ladies of the Catholic Women's Union. It is unfortunate that his efforts did not meet with greater success. Only a month ago he examined the list of members of the Central Verein of St. James parish with Father Schagemann, commenting on the individual members and sending messages to them in the monthly notices multiphographed by Father Schagemann. Father Dotzler was always greatly interested in the Catholic Maternity Guild, Apostolate, and often regretted that the efforts of Father Schagemann met with so little cooperation. May he rest in peace.

Requests for the special servicemen's pamphlets continue to come to the Central Bureau. On May 17, chaplain with an Engineer Battalion in our country wrote: "As a Catholic chaplain trying to assist the soldiers to preserve chastity and to counteract profanity, I could use 1,000 each of your *Guide Right* and *The Name of God*."

Some kind benefactor had B. Herder Book Co. deliver to the Central Bureau an altar missal and Requiem missal, both new. These were sent to a missionary in Baguio, Philippines, who wrote to the Bureau in appreciation:

"I have just received the beautiful altar missal and the Requiem missal you sent me. Assuredly the missals are exceedingly welcome. They are already in use in our seminary chapel. It makes quite a difference; for until now we were used to a small mission missal."



## Miscellany

EVERY CAUSE HAS ITS GROUP, usually small, of quiet, devoted promoters. The Central Verein is certainly no exception to this rule. If anything, our movement has been characterized these many years by the persevering devotion of quiet people in many parts of our country. Fortunate are we that this type of member continues to be found in our midst. One such member is Robert F. Reschke of Syracuse, a regular attendant at the national conventions of the CV. Mr. Reschke has been making a monthly personal donation of \$10.00 to the Central Bureau Assistance Fund. It is from such members the CV derives the inspiration as well as the substance for the promotion of its apostolate.

A secretary of a Branch of the Knights of St. George Altoona, Pa., wrote this interesting letter to the Central Bureau under the date of June 9:

"At our regular meeting last night, June 8, I passed out copies of your booklet *Declaration of Principles* to the members present and also to our Pastor, Rev. Fr. J. O'Donnell. While our meeting was in progress, Father O'Donnell read the booklet. When the time came for "Remarks for the Good of the Order," all that was spoken about was the valuable reading matter in your booklet. His only regret was that he did not have enough to pass out at our Masses on Sunday. He would like each and every one in our parish to have one, to read it and pass it along. So Father O'Donnell asked me if it would be possible to get about 1,000 more. We at Our Lady of Lourdes feel that if we could pass out 1,000 of your booklets they would be read by about 10,000 persons. So I said I would write to you about them."

The Central Bureau was happy to oblige by immediately sending the 1,000 copies of the *Declarations* requested. If Fr. O'Donnell could be so impressed with the CV *Declarations*, how explain the apathy of people generally toward these timely statements?

## Contributions to the CV Library

### General Library

SENATOR NELSON S. DILWORTH, Washington. *Eleventh Report Senate Investigating Committee on Education*.—MR. OTTO SCHULTZ, Illinois. *Journal of the Illinois State Historical Society, Winter, 1953. Journal of the Illinois State Historical Society, Spring, 1954*.—HON. FRANK M. KARSTEN, Washington. *Writings on American History 149, Vol. II of Annual Report of American Historical Association for year 1951. Annual Report of American Historical Association for year 1952, Vol I Proceedings*.—SGR. A. STUMPF, Mo. *Unless Some Man Show Me*, New York, 1951. *The Catholic Church and the American Idea*, New York, 1953. *Recruiting for Christ*, Milwaukee, 1950.—MR. JAMES ZIPF, Missouri. *Democracy and World Dominion*, New York, 1939. *The Roosevelt Myth*, New York, 1948.—MOTHER ANNA DENGEL, SCMM., M.D., Pennsylvania. *Esquisse D'un Traité sur la Souveraineté Temporelle Du Pape*, Paris, 1860.—HON. FRANK M. KARSTEN, Washington. *Foreign Relations of the United States 1936 Vol. I, General British Commonwealth. Foreign Relations of the*

*United States 1936 Volume V, the American Republics*.—DORAN AND MANION, Indiana. *The Key to Peace*, Chicago, 1953.—FR. ALOYSIUS STUMPF, Missouri. *Martin Luther, Hitler's Spiritual Ancestor*, London.

### German-Americana Library

CATHOLIC KNIGHTS OF SAINT GEORGE, Pennsylvania. *17th Biennial Convention of the Catholic Knights of St. George and of the Ladies Auxiliary, June 6, 7, 8, 1954. St. Vincent Archabbey and College 1846-1954*.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri*

### Donations to Central Bureau

Previously reported: \$7,056.98; Robt. Reschke, N. Y., \$20; Mrs. Winfield, Wandell, Ill., \$1; Mrs. B. J. Kuhl, Mont., \$1; St. John's Men Soc., Balt., N. D., \$10; Miss M. Weiss, N. J., \$10; Chicago District NCWU, Ill., \$20; St. Joseph's Sick & Ben. Soc., Northampton, Pa., \$7.20; Jeff. City Deanery Dist. League NCWU, Mo., \$5; Rochester Branch CCV, N. Y., \$20; Mrs. Magdalen Schneider, N. Y., \$1; William Kersting, Pa., \$5; NCWU of Pa., \$15; Rev. Paul Marx, O.S.B., D. C., \$1; Jos. Gervais, N. Y., \$5; Sundry minor items, 17c; Total to and including June 29, 1954, \$7,178.35.

### Chaplains' Aid Fund

Previously reported: \$651.19; St. Louis & St. Louis County Dist. League, Mo., \$12.29; St. Rose Legion, Wellington, Kans., \$45; St. Francis de Sales Ben. Soc., St. Louis, \$5.35; Total to and including June 22, 1954, \$713.83.

### St. Elizabeth Settlement

Previously reported: \$31,656.80; Greater St. Louis Community Chest, \$1,700; Donation, \$35.50; Interest Income, \$30; From children attending, \$863; Total to and including June 29, 1954, \$34,285.30.

### Foundation Fund

Previously reported: \$4,114.11; St. Bonaventure Benevolent Society, Milwaukee, Wis., for Life Membership, \$100; Total to and including June 29, 1954, \$4,214.11.

### European Relief Fund

Previously reported: \$1,605.00; Sister M. Gertrude, Mo., \$5; Rose J. Seitz, Ill., \$100; N. N. Washington, \$90; N. N., New York, \$5; Total to and including June 29, 1954, \$1,805.00.

### Catholic Missions

Previously reported: \$5,304.51; Mary Jane Meinert, Mo., \$2; Mrs. Otto Hofele, Mo., \$2; St. Francis Convent, Springfield, Ill., \$20; Miss Marie Isert, Mo., \$4; Mrs. M. Ladenburger, Mo., \$5; Nicholas Mohr Family, Kans., \$10; Mrs. Dorothea Costello, Ill., \$5; Mrs. O. Palazzolo, Mo., \$70; M. and T. Mission Fund, Mo., \$6.72; N. N. Mission Fund, \$30; Interest Income, \$20; Sacred Heart Academy, Mass., \$3; Mr. and Mrs. Ed Hassman, Col., \$25; Miss Fannie Birkenmeier, Mo., \$70; Cathedral Mission Guild, St. Louis, \$15; William J. Sullivan, Fla., \$20; CWU of Rochester, New York, \$20; Rt. Rev. J. A. Vogelweid, Mo., \$188; Total to and including June 29, 1954, \$5,820.23.

### Christmas Appeal

Previously reported: \$3,551.97; St. Wendelin's CWU, Pittsburgh, Pa., \$5; Rev. Vincent Mogelnicki, Mo., \$5; Total to and including June 29, 1954, \$3,561.97.



## Pilgrimage for Refugees Sponsored by Central Bureau

SOME THREE-HUNDRED former displaced persons and expellees joined in a special pilgrimage to the Shrine of the Sorrowful Mother in Starkenburg, Mo., on June 6. Starkenburg is approximately one hundred miles from St. Louis. The pilgrimage was sponsored by the Immigration Office of the Central Bureau with the assistance of the Missouri Branches of the CV and the NCWU. Mr. Harvey Johnson, assistant to the Bureau's director, supervised the pilgrimage tour.

Traveling to the shrine by bus in caravan formation, the pilgrims recited the Rosary over and over again in German, with hymns, also in German, interspersed at intervals. Upon arrival at Starkenburg, confessions were heard. Two confessors did not succeed in hearing all who desired to confess 'ere it was time for Holy Mass. More confessions were heard later in the day.

A procession with the statue of the Sorrowful Mother preceded the Solemn Mass, celebrated outdoors by Father Suren. Rev. Peter Minwegen, O.M.I., pastor of the parish church to which the shrine is attached, preached a beautiful sermon in German, noting the dual motif of the pilgrimage: the Year of Mary and the twelfth centenary of St. Boniface.

Starkenburg is a picturesque hamlet nestled in Missouri's Ozark hills. To many of the refugee pilgrims it was reminiscent of home. They felt a sense of pilgrimage in a two-fold manner. Their devotion was touching, indeed, as they made their way around the outdoor Stations of the Cross, praying in their mother tongue and singing at each Station a stanza of the appealing *O Jungfrau, wir Dich grüssen*.

As the evening shadows began to deepen, all assembled before the outdoor altar to hear an informal instruction in German by Fr. Minwegen, which was followed by the blessing of religious articles and the sick. Then came the climax of a soul-satisfying day. Lighted candles were distributed to the pilgrims who formed a procession which wended its way through the dense woodland where a premature dusk was beginning to fall. The very trees seemed to be the columns of a huge Gothic cathedral which resounded with the echoes of the appealing melody of the universally popular *Maria zu lieben*.

The terminus of the candlelight procession was the Lourdes Shrine where Fr. Minwegen preached a third sermon, the theme of which was the unlimited power of Mary's intercession and her all-embracing love for us. Not all in the rapt congregation were able to suppress the tears that seemed to want to flow. All joined in the singing of the Litany of Loretto and the recitation of the *Memorare*.

Back to the outdoor altar went the pilgrims, singing as they marched. The grand conclusion to a thrilling day was the Solemn Benediction outdoors, given by Father Suren. We have heard larger and more homogeneous congregations sing *Grosser Gott, wir loben Dich*, but never have we heard it sung with more unction and appreciation than on that memorable night of June 6, when three hundred pilgrims thanked God and His Blessed Mother, not only for the special graces of that day of spiritual exercises, but for having brought them

to America, to our glorious country dedicated to Mary Immaculate, where we still can pray and sing to our God openly and publicly without fear of being apprehended, imprisoned and killed by Godless tyrants.

## Our Continued Help Needed Behind the Iron Curtain

THE CENTRAL BUREAU has word from two authoritative sources emphasizing the need for continuing our help to priests behind the Iron Curtain in Germany. In his letter of June 19 to the Central Bureau, Archbishop Aloisius J. Muench, Papal Nuncio to Germany stated:

"My recent trip into the Soviet Zone of Germany has strengthened my resolution to give the needy priests of East Germany as much help as possible. Never in the many years of my priesthood have I witnessed so much enthusiasm and joy as I did on my recent visit to Erfurt. Through the zealous work of the clergy in the East Zone the Faith of Christ is burning strong in the hearts of the people."

On June 23, Father Wilson E. Kaiser, director of the Berlin Mission of War Relief Services—N.C.W.C. wrote to the Central Bureau to express his appreciation for a large shipment of priests' clothing, vestments, etc. at the same time asking that such assistance be continued. He mentions some items more urgently needed. Our CV societies will welcome Father Kaiser's suggestions. His letter *in toto*:  
Gentlemen:

Through the kindness of our representative in Western Germany, Rev. A. Schneider, I received a considerable amount of priests' clothing and church vestments which had been sent to him through the Central Bureau of the Central Verein in St. Louis. I am grateful to Father Schneider for forwarding these very useful things to me in Berlin, since I have a rather extensive program of assisting the clergy in Soviet-controlled Germany with Mass intentions and clothing, as well as religious vessels and vestments. I would like to extend my sincere appreciation to the Central Verein for the kindness which they have demonstrated in sending these useful things to us.

May I assure you that any time you are able to gather together church vestments, priests' clothing, or particularly personal items which priests can use such as razor-blades, tooth-paste, soap, etc., that these would always be welcomed here and will be distributed immediately to those residing in the Soviet Zone of Germany. You may always send your packages to me to the above A.P.O. address parcel post.

We have approximately 1,200 priests, both religious and secular, in this Zone and it takes considerable assistance of a rather permanent and continuous nature to carry on this important work.

With a final word of gratitude and my best wishes to the Verein, I am

Sincerely yours,

REV. WILSON E. KAISER

Director, Berlin Mission, N.C.W.C.